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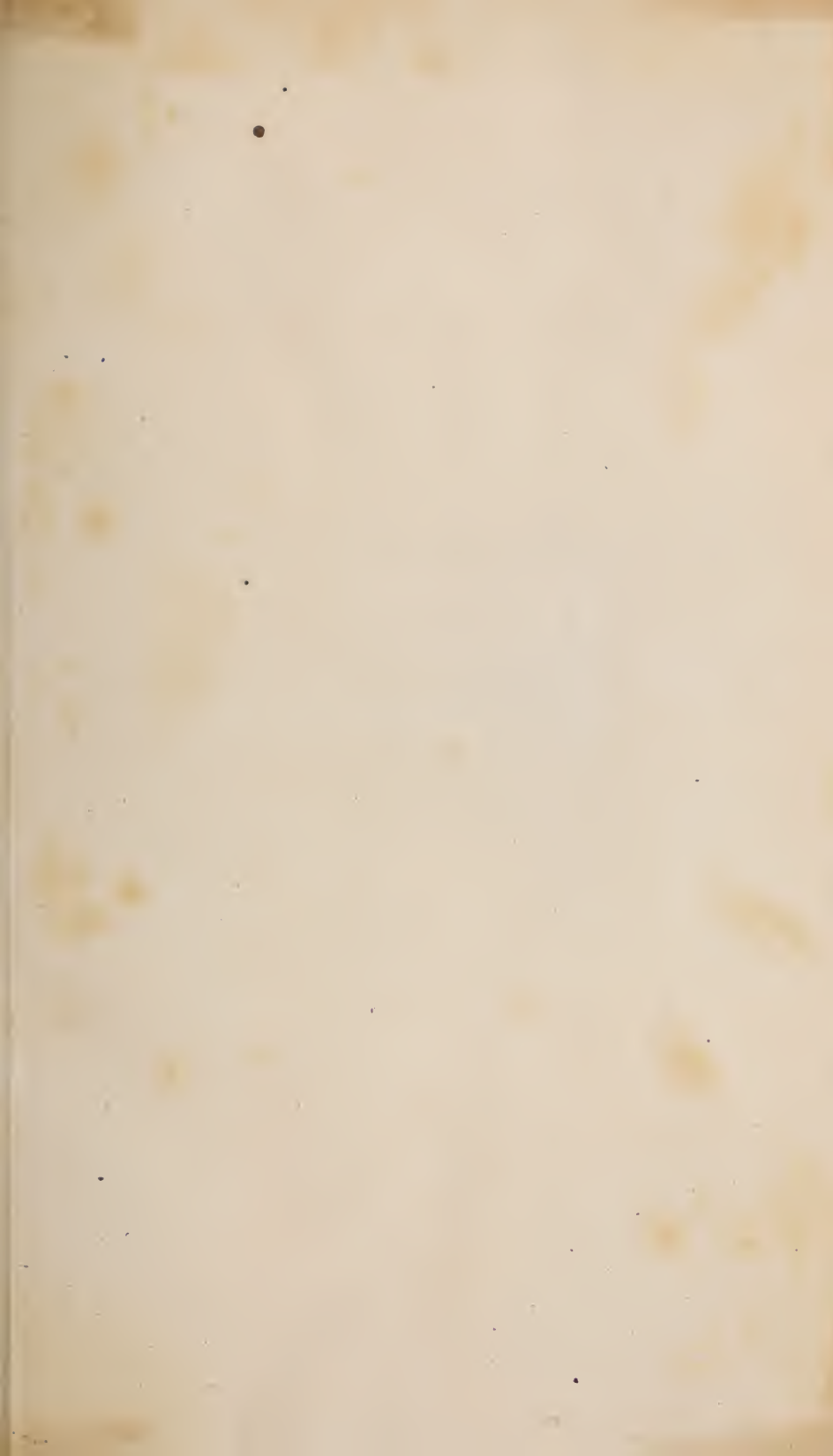
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THE
MISSIONARY HERALD.

VOL. LIV.

JULY, 1858.

No. 7.

American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

ANNUAL REPORT.

THIS report, for the year 1857, commences with a reference to the sad change brought upon the prospects of the mission, before comparatively cheering, by the sudden death of Mr. Herrick, in December, so soon followed (early in the present year) by the death of Dr. Ford. Truly, God's judgments are a great deep. Some account is then given of each of the stations occupied by the mission.

Baraka Station.

The three stations have been maintained during the past year. The first, at Baraka, situated at the head waters of the Gaboon river, among the Mpongwe people, has been in existence sixteen years. During this period, a church has been formed, and schools have been in active operation. Two members have been added to the church within the year, one from the Mpongwe and one from the Bakele people. The boys' school has averaged from 35 to 40 pupils, and has been taught by Dr. Ford, with the assistance, from time to time, of other brethren and of a native man who has been instructed in the school. The girls' school, which has now ten pupils, has been under the care of Mrs. Walker. During the greater part of the

year the number has not been as large as it now is. The females are married at a very early age, and it is with difficulty that they can be obtained, or retained by the missionaries, to receive an education.

The gospel has been regularly preached on the Sabbath and through the week at Baraka, and frequently in the adjacent towns. The school at Nomba, an out-station, has been discontinued, owing to unfaithfulness on the part of the native teacher.

Olandebenk and Nengenenge.

The station at Olandebenk is situated among the Bakele people, at the head of the Ikai creek, about thirty miles from the ocean, and has been established about eight years. It has been occupied by one of the missionaries during the year, and preaching has been maintained on the Sabbath, in the village and in several of the adjacent towns; and through the week the truth has been spoken to groups of strangers, as they have stopped to see the white man, or to sell their different articles of trade. One of the two persons who have joined the church at Baraka within the year was from this place.

The station at Nengenenge was com-

menced in 1854. It is situated on an island, seventy-five or one hundred miles from the ocean, and near the junction of the Nkama and Bakwe, two rivers which have their source in the mountainous regions of the interior. This station, situated in the midst of a large population of Bakeles, Shekanis and Pangwes, is regarded as one of much importance, not only as affording opportunities for making known the gospel to many of the lost children of Africa, but as an advanced post, towards the interior.

Since the death of Mr. Adams, there has been, at times, considerable seriousness manifested; not only among the children of the school, but among some of the older people; and it is hoped that two persons, one from the Bakele and one from the Mpongwe tribe, have passed from death unto life. But the great body of the people are far, far from God. Still, in the word of promise, the missionary finds encouragement, and works on cheerfully and hopefully, to secure their salvation.

Sandwich Islands.

SOUTH KONA, HAWAII.

LETTER FROM MR. PARIS, JANUARY 20,
AND FEBRUARY 11, 1858.

In this letter Mr. Paris reports his labors for the year 1857, and alludes to various facts of interest, connected with the state of the field and the prospects of the church and community.

His Field—Foreigners.

My missionary labors have been very much the same as in years past. I have the pastoral care of six churches, embracing in all 1,115 members. These churches are scattered over the whole district of South Kona, extending along fifty or sixty miles of sea coast. The natives live, for the most part, near the shore, but they are scattered inland from two to four or five miles. The increasing demands of our foreign community have also claimed no inconsiderable portion of my time. These are a hetero-

geneous mixture, from all lands. Their numbers are rapidly increasing; most of them have native wives; they profess a great variety of religions; but with few exceptions, they are ignorant and utterly destitute of the spirit of the gospel. They are living and dying among us, without God and without hope. Connected as they are with the natives, and some of them large owners of the soil, their influence is very great. I yearn over them and greatly desire their salvation; not simply because their own souls are precious, but on account of their wives and children, and the multitudes they are ruining for time and eternity. Many have come from California, with shattered constitutions, in pursuit of health. A few recover, but most of them have found their graves. I have often been with them in their sickness, administered to their necessities, and endeavored to point them to the stranger's and the sinner's Friend; and I have attended their funerals, which has often given me an opportunity of speaking to some who otherwise would never hear the gospel. Many a young man, who has left his father's house, a happy home, an affectionate mother and brothers and sisters, has come here to die alone, and to be buried by the hands of strangers.

There is now, at our door, a sad case of a young woman, not yet out of her teens, the daughter of an Englishman and the divorced wife of an American. She lies at the point of death, weeping bitter tears over the race she has run. I was sent for and have visited her frequently. She seems to be truly penitent and broken hearted. I hope she has godly sorrow for sin, and has found peace in believing in Jesus. She exhorts and beseeches her father, who is an excommunicated church member, to repent and believe in the Lord Jesus. She also entreats her brother, and all her old companions, to forsake the ways of sin and death and be reconciled to the Savior, and make his service the business of life.

The Churches—Effect of Worldly Prosperity.

In some of our churches we have to mourn over the spiritual apathy which prevails. Some, Demas like, "have forsaken us, having loved this present world." The love of many waxes cold, and the spirit of the world is coming in upon us like a flood. The transition from a state of entire destitution and dependence to that of owners of the soil, and the acquisition of property, though it may be on a small scale, has had the same effect upon our people that worldly prosperity has on the churches at home. Some "haste to be rich and are not innocent;"—they "err from the faith, and pierce themselves through with many sorrows." Intemperance, and temptations in a great variety of forms, as card-playing, Sabbath-breaking, feasting, dancing, &c., backed by the example and influence of some high in office, have greatly multiplied. Our churches are being sifted and winnowed, and doubtless there is much chaff. But the lines between the world and the people of God are becoming wider and more marked. The gospel is accomplishing its two-fold work. It is a "savor of life unto life;" and it is also "a savor of death unto death." It makes men better, and some it makes worse. To them which are called, it is the power of God, and the wisdom of God; but unto them that perish it is foolishness. The "god of this world hath blinded their eyes." Thus I have given you some of the dark shades of the picture. I wish there was no more on the dark side; but let this suffice. It is much more pleasant to think and speak of those things which are lovely and of good report, and to spread the mantle of charity over all that is dark and sinful; and we are perhaps, on this account, in danger of giving a wrong impression to the good people at home, in reference to the actual state of society at the Islands. I wish we could give you a true picture.

Good Effect.

But one pleasant thing is very manifest, viz.: that your missionaries who have preceded me in South Kona, have not labored in vain, nor spent their strength for nought. The good seed, sown in faith and watered with tears, has not been lost. From year to year it is springing up, and bringing forth fruit to the glory of God. Rivers have been opened in high places, and fountains in the valleys; and many, gathered from this wilderness, are now drinking these waters of salvation. We have a band of brethren who, though children in many things, are "steadfast, unmoveable, always abounding in the work of the Lord." These are in their places on the Sabbath, at the monthly concert, and in prayer and conference meetings. They are Aarons and Hurs, ready to help their pastor in every good word and work; "living epistles, known and read of all men;" our joy and rejoicing.

Public religious Services.

A large proportion of the native population attend the several places of public worship on the Sabbath. Congregations assemble every Lord's day morning, at eight or ten different places. In the afternoon, people meet in smaller numbers but in more circles. I frequently preach at two different places on the Sabbath, and the deacons and elders conduct the services in my absence. A large portion of my Sabbaths are spent in preaching alternately to three churches, within five or six miles of the mission station. Once a month I visit the church at Kealia, a station about ten miles distant. There we have a native minister, a licentiate, and a graduate of Lahainaluna seminary, who is also superintendent of our common schools. He is a good man, humble, modest, discreet; and his influence on children and youth has been very salutary. His heart was set on a foreign mission, but he is detained at home on account of his wife's health.

Houses of Worship.

The church at Kealia numbers 280. During the last two years they have built a very good, substantial stone meeting-house. The work on this house has all been done by members of the church and their children; and it has been an interesting sight, which we have often witnessed,—pastor and people, old and young, male and female, all collecting materials, building the walls and helping forward the house of the Lord! We have now four houses of worship, capable of seating from 500 to 1,000 persons each, all built (and some of them nearly completed) within the last five years. They are very plain;—no gildings of gold; no ornaments of stained glass;—but they are cemented by the united tug and toil and prayers of our poor people.

Mr. Paris proceeds to speak of weekly meetings which he attends; of a class which he has instructed in theology; of a monthly convocation of elders and deacons, who, as lay preachers, are sent out from time to time to hold meetings among the people; of circles of Bible readers which meet Sabbath afternoons, embracing, in all, more than a thousand persons, in some of which there is a deep and growing interest in the word of God; and of three annual tours which he makes through the district of South Kona. He then gives the following

Statistics.

During the year, the Lord's supper has been commemorated eighteen times, in the several churches under my care. Forty-six individuals have been received to the church on profession of their faith, and ten by certificate from other churches. Thirty-eight infants and fifteen adults have been baptized. Of those received to the church, the greater proportion are young persons, mostly young men. Among the converts there were twelve who had renounced popery. Many who were bigoted papists a few years since are now very often seen in the house of God; and others, who are afraid of the priests, come and stand outside the doors and windows, and listen to the preaching. The good Spirit of

God seems to be moving silently upon some hearts where we least expected it.

Twenty-six "wanderers" have been restored to church privileges within the year; but there has been the painful necessity of excommunicating a larger number than in any previous year. Owing to "a year of withering drought, followed by a year of famine and blight," money has been scarce, and the people could not do as much for the support of the pastor and other objects as in some former periods. They have, however, contributed in all, for various purposes, \$1,242 43. There are in the district, 16 common schools, with 524 pupils. In these schools "there is a very marked improvement, among both teachers and scholars," owing to the faithfulness and happy influence of the district superintendent.

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*WAIHOINI, KAU.*

LETTER FROM MR. SHIPMAN, MARCH 17,  
1858.

*Tour—Encouragements.*

THIS letter assumes somewhat the form of a report. Mr. Shipman speaks of the goodness of God as having followed him and his family since he wrote before; says there has been no great change in his labors or in the state of his field; and then mentions a recent tour, and some evidences that good has been accomplished in Kau by past missionary labors.

I have just completed a tour of my field, during which I have met and held communion with all the aged and infirm, and have visited every neighborhood, large and small; preaching to, and conversing with, all the church members, greatly to my own joy, and I trust with no small benefit to the people. It is in this way that I become acquainted with them and they with me. Without a resort to some such method, one might remain years among them almost a stranger. Some things were found quite encouraging, which lead us to hope that the day is not far distant when the Lord will see fit to revive his work among us. It is manifest that he has, in some past time, visited this place with his Spirit. There are unmistakable evidences of this fact in the character and piety of many



of the older people. Nothing but the Spirit of God could have wrought in them what we now see. Many of them live among us monuments of his power in converting the soul. Whether it was by a mighty outpouring of the Spirit, in what is termed a revival, or by a gradual work of grace in the community, I know not; but that the Lord has been here, with regenerating power, there can be no doubt. Neither education nor legislation could have produced what we now see. All the improvements of this kingdom will fail to do for the younger portion of the population, what has been done by your missionaries, through the blessing of God, for the older portion.

Some cases of discipline in the church are mentioned, and it is stated that more were received, on profession of faith, during the last year, than had been admitted before since Mr. S. went to Waiohini. The people were engaged in repairing their house of worship. The expense, not including gratuitous labor, would exceed \$1,000, and they expected to be able to pay nearly if not quite all the bills when the work should be done. The people have also raised \$300 for the support of the pastor and something for foreign missions.

## Shanghai Mission.—China.

### ANNUAL REPORT.

CONNECTED with the mission of the Board at Shanghai there are three missionaries, Messrs. Bridgman, Blodget, and Aitchison, and two female assistant missionaries, Mrs. Bridgman and Mrs. Blodget. In commencing their report, the brethren recognize the year as having been one of special goodness and mercy to the mission. "Life and health have been continued to all its members, so that their varied labors, in preaching, teaching, and translating the Scriptures, have been continued, and with a measure of success that calls for devout gratitude."

### *Preaching—Tours.*

Preaching has been sustained in the city and suburbs of Shanghai, in the neighboring villages, towns, and cities, and also at Pinghu, one of the chief cities in the province of Chekkiang, sit-

uated about midway between Ningpo and Shanghai, sixty or seventy miles south-west from the latter city, with a population believed to be about 100,000.

At the date of our last Report, Mr. Aitchison had been for several months residing in Pinghu, with the Rev. Mr. Burdon, of the English Church Missionary Society. The latter finding it necessary to change his place of residence, Mr. Aitchison deemed it advisable to do so also, and in midsummer returned to this city. Having as yet no chapel of his own in Shanghai, he holds a daily service in one under the care of Mr. Burdon, and also resides in his family.

Mr. Blodget, during the year, has itinerated in the adjacent regions about six weeks, on short excursions of a week or ten days each, preaching and distributing tracts and portions of the Bible. When not absent from Shanghai on this service, he has usually occupied a part of each day in preaching, either in a small room fitted up to serve temporarily as a chapel, or in the streets and other places of concourse—sometimes to small audiences of only a few tens, but occasionally to larger assemblies. By all the members of the mission, a part of each day is occupied with the study of the Chinese language.

### *Translation of Scriptures—School.*

In the translation of the Scriptures, the advance has been through the books of Proverbs and Ecclesiastes, with about one-third of the book of Job. Considerable time has been occupied in completing and revising a version of the New Testament in the court dialect, and in correcting a new and complete edition of the version sanctioned by the American Bible Society's committee in China. This edition will be comprised in one octavo volume, of about one hundred and fifty leaves, and be published at a cost of twelve or fifteen cents per copy, varying according to the quality of the paper and binding. The work was commenced early in October, and is now about half completed.

Mrs. Bridgman's girls' boarding school has numbered twenty-two pupils. The former matron has been dismissed; and one of her daughters, a sister of Kingmeh, is no longer a pupil. "Their attachment to idolatry and superstition rendered necessary their separation from the school." But, "under very trying circumstances, Kingmeh has adhered firmly to her Christian principles, and now takes a leading part in the tuition of the school." Mostly connected with this school there is a church of five members. "Three are pupils; one is a married woman, whose name has been mentioned in a former report; the other, who was admitted to the church in October last, is a widow, the nurse of a motherless Dutch child, under Mrs. Bridgman's care."

### *Condition of China.*

The remaining portion of this annual letter is devoted to a statement, by the missionaries, of their view of the condition of China and Eastern Asia, as bearing upon the prospects of the missionary cause; and to an appeal to Christians, founded upon what appear to them to be the facts of the case, greatly to increase their interest in and efforts for that portion of the heathen world.

When we look at the present attitude of this overgrown empire; at war with the colossal power of the Czar on the north, and with the English and French on the south; a strong revolutionary body, organized seven years ago, for five years past maintaining a central government in the old capital, Nanking, and holding control over a population quite equal to the whole people of the United States; numerous Mohammedan subjects, on the west, falling off from their allegiance; many and powerful tribes, in various parts of the provinces, setting at naught the imperial authority; and, in addition to all these disorders, the currency of the realm vitiated and depressed, with tens of thousands of the people in beggary; we are constrained to believe that the God of the whole earth is about preparing the way here for messengers of the churches to run to and fro, and quickly preach the gospel of his Son to all the inhabitants in the "Land of Sinim."

### *An open, and still opening Mission Field.*

Already, indeed, so far as our own observation and experience go, we must say, that the way is open for itinerant laborers in all the regions round about Shanghai and Ningpo. There is ready access to at least 30,000,000 of souls, and there is only need now of preachers to proclaim the word in every direction.

Nor are the favorable signs of the times limited to China. In Japan, Cochin China, Siam, and many lesser kingdoms and states, there can be no doubt that Jehovah is preparing the way for his own truth. As it is now in Western Asia, where but a few years since Christians were outlaws, and stigmatized as infidels or dogs, so it is beginning to be here. The persecutor's arm is weakened; the oppressor's power is broken; so that toleration is already decreed, and in no small measure enjoyed.

In all these eastern kingdoms and empires, we feel persuaded the day *has come* when the gospel should be preached. If we rightly understand God's commands and promises, and the signs of the times, the call for laborers is now loud and strong here,—louder and stronger, we think, than any where else in all the heathen world. Thus thinking and so believing, we speak accordingly. The old systems of idolatry and superstition, in all Central and Eastern, as well as in Western Asia, are about to vanish away. At the approach of truth, Christian truth, the infallible touchstone, they must crumble and fall. But who shall apply the test? Who will come and proclaim this truth—who?

### *Call for Laborers.*

There are reasons which give great force and urgency to the call for more laborers in China; reasons which exist in no other part of heathendom, in the same manner and degree. In no other empire is there such a multitude of human beings; no where else are there so many precious souls to be lost for-



ever, or to be saved by the ministration of the gospel.

Do not be surprised, then, that we renew our call for additional laborers. Let the young men in the churches know that here, in China, there is a boundless field, greater than all Christendom, in regions quite beyond those where other men have labored, or are now laboring. Let them know, too, that not only has toleration been decreed and proclaimed, but that it is to be insisted on by the greatest powers of the Christian world.

In looking over the entire missionary field, "the world," we are compelled to say,—we say it with all respect and deference, but without fear of contradiction,—that China has not had its proper share of men and means. The allowance has not been in proportion to the demand. And we mean not merely according to the exigencies of the case; but the laborers for the Chinese are few in a relative point of view, lesser fields receiving greater numbers.

Now while, in his providence, God is calling on our brethren in Great Britain to carry the gospel of peace into their Indian possessions, is there no special call, in the same wise and good providence of our God, on Christians in the United States with reference to Eastern Asia? These people are our neighbors, our nearest neighbors. Who in the churches needs to be told what the gold of California has effected during the last twenty years, in drawing men and women westward, half way to China; and shall gold effect so much, and the priceless soul—these millions of priceless souls—fail to draw into this harvest-field the desired laborers?

It is our earnest desire, and our prayer to the great Lord of the harvest, that this matter of recruiting laborers for China may be taken into consideration, most solemnly and prayerfully, by every Christian in the United States, and especially by all in connection with the

American Board. The *actual demand* for laborers here is immense. How far can, and shall, this demand be answered?

## Ceylon Mission.

### ANNUAL REPORT.

THE report of this mission first adverts to the diminished number of laborers, on the ground; Messrs. Meigs and Green having been obliged, in October, to leave for the United States, where Messrs. Howland and Smith were already. The brethren then speak of

### The Church.

We have no special revival to report at any of our stations, but thirty-four members have been added to the church within the year, on profession of their faith in Christ. These have been gathered from all parts of our field and from all classes; but with very few exceptions, from those previously educated in our village or higher schools.

It is worthy of notice, that considerably more than half of the church members do not derive any support from the mission, and that some of those who do derive such support, work for less than they might obtain in other localities. It should also be observed, that some of those not drawing from the mission live out of the mission field. On the whole, the year has been one of encouragement, considering our reduced strength and means.

The following table presents the statistics of church members at the several stations.

| STATIONS.       | No. of members,<br>Jan. 1, 1857. | Received on<br>prof. in 1857. | Received by<br>certificate. | Dismissed by<br>certificate. | Excommunicated. | Died. | Total members,<br>Dec. 31, 1857. | Males. | Females. |
|-----------------|----------------------------------|-------------------------------|-----------------------------|------------------------------|-----------------|-------|----------------------------------|--------|----------|
| Tillipally, . . | 47                               | 3                             | 1                           | 3                            | 2               | 2     | 44                               | 26     | 18       |
| Batticotta, . . | 99                               | 10                            | 11                          | 8                            | 2               | 1     | 111                              | 75     | 36       |
| Panditeripo, .  | 31                               | 3                             | 9                           | 2                            | 1               | 1     | 40                               | 20     | 20       |
| Oodooville, . . | 99                               | 11                            | 5                           | 13                           | 1               | 1     | 100                              | 40     | 60       |
| Manepy, . . .   | 53                               | 4                             | 3                           | 4                            |                 |       | 56                               | 33     | 23       |
| Chavagacherry,  | 35                               | 1                             | 1                           | 1                            |                 |       | 36                               | 18     | 18       |
| Oodcoopitty, .  | 19                               | 2                             | 4                           | 2                            |                 |       | 23                               | 16     | 7        |



*Native Free Schools.*

Another table, taken from the report of the committee on village schools, will show at once that every part of our field is occupied, though no part is so thoroughly under Christian instruction as could be desired. The report is dated October 1857.

| MISSION VILLAGE SCHOOLS. |                 |       |        |        | HEATHEN SCHOOLS. |       |
|--------------------------|-----------------|-------|--------|--------|------------------|-------|
| STATIONS.                | No. of schools. | Boys. | Girls. | Total. | No. of schools.  | Boys. |
| Tillipally, . .          | 6               | 175   | 23     | 199    | 23               | 484   |
| Panditeripo, . .         | 5               | 163   | 14     | 177    | 10               | 266   |
| Batticotta, . .          | 8               | 173   | 80     | 253    | 16               | 319   |
| Islands, . . .           | 6               | 167   | 17     | 184    | 17               | 411   |
| Manepy, . . .            | 5               | 137   | 61     | 198    | 12               | 265   |
| Oodooville, . .          | 5               | 138   | 43     | 181    | 15               | 273   |
| Chavagacherry, .         | 5               | 99    | 10     | 109    | 21               | 330   |
| Varany, . . .            | 2               | 74    |        | 74     | 6                | 117   |
| Oodoopitty, . .          | 4               | 131   | 10     | 141    | 9                | 280   |
| Valerny, . . .           | 3               | 70    |        | 70     | 5                | 50    |
| Total, . . .             | 49              | 1,328 | 258    | 1,586  | 134              | 2,795 |

Thus we find a total of 1,586 children in the village schools of the mission, of whom 152 are baptized. On the same territory there have sprung up 134 heathen schools, with 2,795 pupils. In our more central stations there are 13 English schools, (self-supporting, like the heathen village schools,) containing 352 pupils, of whom 62 are baptized. I do not include here three Roman Catholic schools, (Tamil,) with 75 pupils, nor two English schools, at Kaitees.

The pupils under our care have never been allowed, either in the schools or on the Sabbath, to wear the marks of heathenism on their foreheads or their arms. This, we think, has had a great tendency to lessen the pride and insolence so common in other localities. The practice which the mission has adopted from the beginning, of having all the village school children attend church, or the place of preaching on the Sabbath, and spend an hour or more in Bible or catechetical classes previous to the service, and come together on one other day in the week for the same object, is still continued. The importance of this, in overcoming prejudices and making them

familiar with our places of worship, is obvious.

The mission has required from each *lad*, half a penny a month. This has been attended with good results, and if steadily persisted in, will gradually bring the schools (for boys) to a self-supporting basis. The proceeds for this year, notwithstanding our reduced number of pupils, amount to £23. 18. 1½.

Most of the 258 girls in the schools are small, and in the lower classes; yet the report says, "we consider this portion of our village interests as *very* encouraging." But "a desire for female education is yet to be created." Even the members of the churches do not by any means sufficiently appreciate its importance. For a report of the female boarding school at Oodooville, the *Herald* for October last may be consulted.

*Native Agency—Books.*

The report mentions, as native helpers in the work, one licensed and two ordained preachers, 24 catechists, 51 teachers, and 15 other assistants. "They have been diligent in their labors, and their influence has been considerable and encouraging."

Besides these, we have had five Bible colporters, supported by the British and Foreign Bible Society, who have pervaded our field, reading and distributing the Bible. In this way many portions of the word of God, by sale and by gift, have been put in circulation. When it has been practicable, these agents have prayed with the little family groups, often reading a portion of Scripture. This work we think of great importance and encouraging; and we desire to continue it more or less, through the agency of our native assistants.

In the way of circulating religious books and tracts, much is still done by the mission. 468 Bibles or portions of the Bible, 32,015 tracts, and 2,974 books, were given out from the depository in the course of the year. "The Morning Star has a fair circulation and sustains its popularity."

*General Statements and Remarks.*

To present more fully the aspect of the work in Ceylon, some extracts are made, in this general report, from station reports.

The missionary at Tillipally says: 'On the whole, my scanty labors at this station have been very pleasant and encouraging; but the necessity for a pastor residing at the station never appeared more manifest.'

Mr. Sanders, who has the charge of Panditeripo, writes: 'On account of the departure of Mr. Howland for America, in the early part of the year, the care of the church was given to the present pastor. During nine months of the year, Dr. Green had the care of the station, and attended to all the duties connected with the church excepting the administration of the sacraments. Peace and brotherly love have generally prevailed among the members. There has been no special outpouring of the Spirit, but the appointed means of grace have been stately used, and the church has not been left without the blessing of the Lord.'

Reporting Batticotta, Mr. Sanders writes: 'Cases of interested persons are quite numerous, and new ones are occasionally brought to light. Some of those who were apparently wrought upon by the Spirit have turned back to the world and walk no more with us, and yet the whole number of inquirers is not diminished. I have much encouragement to hope that we may soon see a more constant attendance on the Sabbath and at weekly lectures; and that more interest in their daily duties, as Christians, is beginning to be felt by some of the church members.'

During the middle term (in July) there were encouraging symptoms among the pupils in the female boarding school at Oodoville; but the cloud passed over with but little abiding influence.

In conclusion it is said:

The general tone of the reports from all the stations is encouraging. Considering the great reduction of our missionary strength within the past few years, the increasing cares and labors thrown upon the few who remain, and the im-

possibility of doing more than a very small part of the many things pressing on us, the past year may be considered as having given decided evidence that, though cast down, we are not forsaken. We shall look for the arrival of the missionaries now on their way to us with great interest, and hope that others may soon be found who will be willing to cast in their lot with us.

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### Madras Mission.—India.

LETTER FROM MR. WINSLOW, FEBRUARY 27, 1858.

LETTERS of earlier date from Mr. Winslow, giving some particulars of his voyage from England and announcing the time of his arrival at Madras, were doubtless lost, with the mail which left Madras February 15. In this communication he makes some interesting statements respecting changes which had occurred during his absence, and the circumstances in which he found his field of labor on returning from a visit to his native land.

#### Kind Greetings.

I found, on reaching my old home, that many of the natives, of nearly all classes, were glad to see me back again, and ready to greet a new "Umma." They brought, according to their custom, and with smiling faces, little tokens of their kind feelings; as a lime, an orange, or some other fruit. One family brought a whole stem of plantains and another a cake. They were acceptable, as indicating their attachment. On the Sabbath I preached, and the church members, pupils of the schools, former as well as present school-masters, and many neighbors and friends came to church. It was refreshing to me to preach again in Tamil, and to many of my former hearers.

Many changes have occurred during my absence, and in some respects the obstacles to the progress of Christianity have increased rather than diminished. The terrible uprisings in the North-West have effected even the Madras Presidency. While all has remained quiet and



tranquil on the surface, there have been under-currents of opposition to government and no doubt to Christianity, and heavy ground-swells which are setting against the gospel still, and will continue to do so for some time to come.

### *Educational Plans of Government.*

The government plans for education are carried out in such a way as seriously to affect mission schools, whether in English or the vernacular. In the medical school, as formerly, only a moderate gratuity is given to the student, though that is more than we can generally allow the monitor of a class, except it be of the higher classes; but in the normal school they are paying lads fifteen rupees a month for learning, and large salaries for teaching when they have graduated. A young man from Jaffna has just come to me, who has gone through with the studies and received his appointment, receiving ninety rupees monthly, with the prospect of rising.

When I left, the teacher of one of my vernacular schools was receiving about seven rupees a month. He knows nothing of English, but on my return I found him in Patchappah's school, which prepares pupils for the high school, receiving thirty rupees a month for teaching Tamil. This makes it difficult to retain lads and young men in our employment, for any length of time, unless they are so devoted to the mission work as to be willing to make greater worldly sacrifices than most in a Christian land are ready to make.

There are, however, brighter aspects of the work, on which I cannot now dwell. The best of all is the assurance, that the Lord Jesus, who is head over all things to his church, is with his people. "The God of heaven, he will prosper us."

### *Peace—A Memorial Fund.*

The kindness of Providence has been very manifest, in thus far protecting the Madras Presidency from any outbreak. It is an argument in favor of Christian-

ity; for it is in Southern India, especially, that efforts to extend Christianity have been blessed, and a thorough Christian education has been given to great numbers; and here there has been peace! There are more *Tamil* Christians than all others among the Hindoos,—probably three-fold more; and even the sepoys in the army have often come to me for Christian books, and have attended upon preaching.

An effort is now being made for a *Memorial Fund*, as an acknowledgment of God's goodness to this Presidency; to be devoted to the promotion of vernacular education among the natives, especially by publishing suitable school books and creating a suitable native literature; or the erection of a public building, for Bible and Tract Societies, and a hall for public meetings.

## Madura Mission.—India.

### ANNUAL REPORT.

THE Madura mission was commenced in July, 1834, and the report now furnished, for the year 1857, presents a partial review of the whole subsequent period of twenty-three years, collating the statistics of the present with those of former years. The document is quite too lengthy for the pages of the Herald. Only a very few of its many statements can be given here.

### *The Field of Labor.*

The Madura District, the field of this mission, with an area of 19,709 square miles, is supposed to contain a population of "at least 1,800,000." Of these, about 1,600,000 use the Tamil language. Three years since, the mission divided this field into eighteen station districts, with an average of 100,000 inhabitants in each. Eight only of these districts were occupied by the mission in 1857. Eleven missionaries are now in the field, one to about 164,000 people.

From the returns of seven brethren, it appears that they have spent, in the aggregate, 533 days within the year on tours; and labors at the stations are many and various, by no means limited to the simple preaching of the gospel. The report says: "We are assured that all the means we are using are accomplishing their end. One brother remarks:



'Our fruit, thus far, has been gathered chiefly from among the lower ranks; but there is evidently springing up, among the higher classes, a disposition more favorable to Christianity, and there are some indications that fruit may be expected from among them also before very long.' "

### *Native Helpers.*

The report divides the helpers into the following classes:—1. Pastors; 2. Station Catechists; 3. Village Catechists; 4. Readers. "To these may perhaps be added the higher grade of teachers, and the village school-masters." There are reported 3 pastors, 70 catechists, 32 readers, and 61 school teachers.

We generally expect our village catechists and readers to conduct public religious services twice on the Sabbath, in the congregations; devoting a part of the time on one or both occasions, to the catechetical instruction of the adults. If a catechist has the care of more than one congregation, he makes arrangements, as best he can, for a meeting of the members to be conducted by one of them in his absence.

Besides these Sabbath duties, it is expected that he will spend a part of every day in the week—one, two or three hours—in the morning or evening, or it may be during the heat of the day, in instructing the members, either individually or in companies, in the prayer house or the fields, in their own dwellings or by the road side. And his duties are not confined to the members of the congregation. As often as may be, he is to go forth into the town or village, and into the adjacent towns and villages, to read and expound the Scriptures to the heathen, and exhort them to be reconciled to God.

Every catechist and reader is required to keep a daily journal of all he does, for the inspection of the missionary. The general duties of the readers do not greatly differ from those of catechists. They are, however, an inferior class, and have less pay and less responsibility.

### *Churches—Congregations.*

The following table presents the more im-

portant statistics of the churches and the village congregations.

### *Churches.*

| STATIONS.           | No. of churches. | Added by profession. | Added by letter. | Dismissed. | Excommunicated. | Suspended. | Struck from church records. | Restored. | Deaths. | In good standing. |
|---------------------|------------------|----------------------|------------------|------------|-----------------|------------|-----------------------------|-----------|---------|-------------------|
| Madura, . . .       | 2                | 2                    | 4                | 2          | 1               | 1          |                             |           |         | 107               |
| Dindigul, . . .     | 1                | 8                    | 5                | 7          |                 |            | 1                           | 6         |         | 89                |
| Sivagunga, . . .    | 1                |                      | 2                |            |                 |            |                             |           |         | 13                |
| Tirumungalam, . . . | 2                | 17                   | 1                | 4          |                 |            | 5                           |           |         | 83                |
| Tirupuvanam, . . .  | 1                |                      | 3                | 2          | 1               |            |                             |           |         | 13                |
| Pasumalie, . . .    | 1                | 15                   | 1                | 6          |                 |            |                             |           |         | 56                |
| Periaculum, . . .   | 6                | 9                    | 6                | 3          |                 | 3          |                             | 3         | 2       | 131               |
| Mandahasalie, . . . | 6                | 50                   | 6                | 1          |                 | 5          |                             |           | 4       | 333               |
| Battalagunda, . . . | 1                | 6                    | 4                |            | 2               |            |                             | 1         |         | 57                |
| Malur, . . .        | 1                | 1                    | 4                |            |                 |            |                             |           | 2       | 35                |
| Total, . . .        | 22               | 126                  | 36               | 25         | 4               | 11         | 6                           | 12        | 12      | 921               |

### *Congregations.*

| STATIONS.         | No. of Congregations. | Men. | Women. | Children. | Total. | Church members. | Adults added to church. | Average attendance on the Sabbath. | Gain. | Loss. | Balance, gain. |
|-------------------|-----------------------|------|--------|-----------|--------|-----------------|-------------------------|------------------------------------|-------|-------|----------------|
| Madura, . .       | 18                    | 161  | 143    | 183       | 493    | 77              | 59                      | 295                                | 51    |       |                |
| Dindigul, . .     | 12                    | 139  | 123    | 225       | 491    | 87              | 75                      | 337                                | 43    |       |                |
| Sivagunga, . .    | 6                     | 63   | 65     | 139       | 272    | 10              | 28                      | 105                                |       |       |                |
| Tirumungalam, . . | 11                    | 203  | 181    | 272       | 659    | 71              | 70                      | 395                                | 126   |       |                |
| Usalumpatti, . .  | 4                     | 23   | 24     | 48        | 105    | 6               | 5                       | 60                                 | 33    |       |                |
| Tirupuvanam, . .  | 7                     | 49   | 42     | 83        | 174    | 4               | 20                      | 130                                |       |       |                |
| Periaculum, . .   | 21                    | 308  | 295    | 455       | 1059   | 131             | 65                      | 547                                |       | 81    |                |
| Mandahasalie, . . | 37                    | 504  | 487    | 651       | 1622   | 515             | 143                     | 675                                |       | 12    |                |
| Battalagunda, . . | 9                     | 80   | 64     | 121       | 265    | 43              | 17                      | 184                                |       | 1     |                |
| Malur, . .        | 9                     | 54   | 61     | 79        | 194    | 12              | 13                      | 117                                |       |       | 25             |
| Total, . .        | 131                   | 1599 | 1472   | 2236      | 5327   | 761             | 494                     | 2836                               | 238   | 210   | 43             |

The proportion of church members to adult members of the congregations is about one to three and a third. Those added to the churches have been of late, it is said, almost exclusively from the congregations; not from among the heathen who have kept aloof from all such connection with the mission.

Of the churches, twelve are called "village churches," having been organized in connection with the village congregations, away from the stations. Of these, five are in the Mandahasalie district, the largest containing 61 and the smallest 15 members. Mr. Noyes, of Periaculum, remarks: "The special advantage resulting from the organization of these little churches is, that the members have felt, as they have never felt before, that they are parts of a body of believers, having an important relation to each other and important duties to discharge in watching over one another. The deacons, in these churches, have seemed to feel a special responsibility in relation to the churches and congregations, and have manifested a desire to promote their peace and prosperity; yet, as the churches have been destitute of pastors, the advan-

tages of the organization are less apparent than they would otherwise have been." Mr. Winfred says, that in his church "there are quite a number of individuals who are active in doing good. More than twenty of them are traveling merchants; and wherever they go, they take with them Christian books, and converse on the subject of Christianity with the heathen. Several of the male members take a part in the social prayer meetings."

One pastor has been ordained within the year, and three catechists have been admitted, upon examination, as candidates for the pastoral office. The missionaries hope that many will be found among the catechists and the more intelligent church members, called by the Holy Ghost to this office.

Among causes which have prevented a more rapid growth of the congregations, the great scarcity of food is mentioned. The famine has caused great distress, the poor people could hardly find the means of subsistence, many have left the district, and there has been much sickness. At one or two of the stations, persecution has tended to thin the ranks of the catechumens, and to prevent such as may have been disposed to do so from joining the congregations. There has been also the fear and distrust excited by the terrible insurrection raging in Bengal, and by the rumors that it was spreading over the whole land.

The congregations are believed to be on a firmer basis than heretofore, and the growing intelligence and more orderly deportment of the people are encouraging. Their standing in society is rising, though there are not yet many mighty or noble among them. Prejudice among the higher classes is believed to be giving way, and "most of the brethren speak of the prospects for future increase as exceedingly encouraging."

#### *Schools—Book Distribution.*

The number of children reported in the village schools is less than for several previous years, and a larger proportion are the children of heathen parents. The causes which have prevented a more rapid growth of the congregations have also exerted a depressing influence upon the schools, and there is still great deficiency in the qualifications of the teachers. Sixty-four teachers are employed in the village schools. The whole number of pupils is 756. Of these, 452 boys and 123 girls are children of Christian parents; 174 boys and 7 girls are from heathen families.

The boarding school for girls, at Madura, contains 41 pupils, the boys' boarding school,

at Tirumungalum, 23, and the seminary, at Pasumalie, 54. Mr. Tracy's report of the present condition of the seminary is very favorable. He says: "The general conduct of the students has been unexceptionable. So far as I have been able to ascertain, they have been regular in their private devotions, and meetings for social prayer have been very frequent during hours not devoted to study. Twelve of the number have joined the church, on profession of their faith, during the year, and a few others, not yet admitted to church privileges, give pleasing evidence of conversion. We have great reason to be grateful for the continued blessing which the divine Redeemer has been pleased to bestow upon the seminary, thus setting his seal upon it as an institution of his own planting. The students and teachers have distributed, during the year, 832 portions of Scripture and nearly 6,000 tracts." At the different stations there were distributed, in all, 111 Bibles, 230 Testaments, 5,294 portions of Scripture, and 24,903 tracts.

#### *The Revolt—Conclusion.*

We cannot close our report of a year which, to the end of time, will be distinguished in the annals of British rule in India, as the period of an insurrection than which one more terrific can scarcely be found in the records of the human race, without alluding to the terrible calamities from which a merciful Providence has guarded us—calamities which threatened to reach and overwhelm us, as they overtook and overwhelmed so many of our fellow-laborers in the northern provinces of this country.

While the might of Britain has been rudely shaken, we have abode in profound tranquillity; while an overwhelming calamity has been desolating the homes of our brethren and sisters in the North, we have gone forth and returned in peace. Our families, our worldly goods, our Christian flocks, our schools, and all our operations, have been shielded from evil by the outstretched arm of the Almighty One. He has suffered no man to do us wrong; he said, "Touch not mine anointed, and do my prophets no harm."

What, now, can we render unto the Lord for his mercy—for redeeming our



life from destruction, for crowning us with loving-kindness and tender mercy?

\* \* \* The Christian Church of England, from one end of the land to the other, is calling out, "More missionaries for India! more missionaries for India!" The Wesleyans are to send fifty additional laborers; the Church Missionary Society is pledged to extend its operations; and the Propagation Society has resolved "to double the number of its European missionaries in India, and to promote, by every available means, the education, training and ordination of the more advanced native converts, for the work of the Christian ministry among their own countrymen." And shall not our American churches, who claim the privilege of uniting with their brethren of Britain in subjugating India to Christ, sympathize in this new and holy impulse? Can we be indifferent? can we refrain from coming forward, or from moving with a quickened step at such a time as this? Never were the grounds of hope and expectation so substantial, so trustworthy, as they are now. Never did India, never did our own field, present such attractions to the earnest Christian heart of the young men in our colleges and seminaries, as it does at the present time. Let the watchword of Christian England be the watchword of the Committee, of the Board, and of the churches of America—"More missionaries for India!"

### *Ahmednuggur Mission.—India.*

#### STATION REPORTS.

##### *Ahmednuggur.*

THE report of this station for 1857 commences with a reference to "the great event of the year—the insurrection in Northern India." For though the missionaries had been spared the pain of witnessing mutiny and its attending atrocities in their own field, they and their churches had not been without great anxiety. There was the danger of mutiny, and there were repeated rumors of the gathering of predatory bands, about to make incursions upon them. Even

before the mutinies at the North commenced, reports were prevalent that a large army was coming from that quarter to take the country from the English, and it now appears evident, it is said, that the whole plan of insurrection was arranged beforehand, and was a deep-laid scheme to put an end to English power in India.

The effect of such rumors was most unhappy upon the people of Ahmednuggur; more so than upon those of the rural districts. The minds of men were much excited, and Mr. Ballantine remarks: "We often heard predictions, and threats from the natives, that our day would soon come; that the first persons to be attacked would be the missionaries and the native Christians." Yet the missionaries of this station all remained at their posts, and the regular religious services were continued. Street preaching, however, was almost entirely interrupted, there was less hope of doing good among the heathen, and the number of hopeful conversions, in connection with the city churches, was not as large as usual. But dangers, it is believed, have served to awaken in the minds of the native Christians a deeper sense of dependence upon God, and to lead to more constant and fervent prayer; and the hope is expressed that, dangers and excitements once passed, the number of conversions may be greater than ever before.

#### *Education.*

The work of education has proceeded on the same system as in former years. Lectures on theology, and on a portion of the historical parts of the Old Testament, were regularly given and well attended during the year. Four young men, trained in the school for catechists, went forth, at the close of the year, to their work as catechists and teachers in the different fields around. Four, connected with this school, were received to the church during the year, as were two young females connected with the girls' school.

Two native catechists, who had for some time been pursuing a course of study, have been licensed to preach the gospel. One of these is now at Newasse, in Mr. Fairbank's field; the other resides at Ahmednuggur and is still prosecuting his studies. He is well acquainted with educated natives in the city, has the confidence and affection of many persons whose daughters were once under his



instruction as teacher of the girls' school, and is exerting a great influence for good.

The translation of Cogswell's Theological Class Book into Mahratta has been completed, by the native pastor of the second church, "in a most admirable manner." Mr. Ballantine has translated into the same language a work prepared in Sanscrit, on the examination of different religions, which is being published by the Bombay Book and Tract Society, and which it is hoped will be extensively useful.

### *Reports of the Native Pastors.*

Each of the two native pastors at Ahmednuggur has furnished a report of his own church, and of his labors in the service of Christ. To the first church seven members have been added within the year. Four have been dismissed to other churches and two have died. The present number of members is 83, of whom 39 are females. Two members were suspended, and five, previously suspended, were restored. Of the seven persons received, three were children of Christian parents, two were wives of Christian husbands, one the husband of a Christian wife, and the other a relative of a Christian. Thus all were brought under the influence of truth by their connection with those who were before Christians.

To the second church, which numbered 20 at the commencement of the year, two females have been added by profession. One was a daughter of a church member, the other is now the wife of a native Christian. One female has also been received by letter from the first church. The congregation worshipping in connection with this church is very small, "from ten to forty." Some of the church members reside in other places. But the pastor remarks: "Though my church is small, I rejoice to say that many of its members are so devoted, intelligent and exemplary, that it gives me only joy to be their pastor; and they incite me to new efforts, even as I endeavor to incite them. No occasion has occurred the past year, for discipline or reproof." Though few and very poor, the members of the church have entered upon efforts to do something towards the support of the pastor, and they also contribute for missionary purposes.

### *Spiritual Benefit from Dangers.*

The pastor of the first church, after advertising to the confusion, the danger, and the interruption to some kinds of labor for the spiritual good of the people, growing out of

the mutiny, and after stating that, still, "not one church or mission in this part of the country suffered any molestation," makes some remarks in regard to the influence of these dangers upon the native Christians, which will be read with deep interest.

Some spiritual benefit was received from these dangers. The people of God were in earnest in the work of self-examination. This work they do not entirely neglect at any time; but especially in times of danger do they feel the importance of examining themselves to see whether they are indeed in the faith. There was also deep penitence and self-abasement before God, on the part of the church members. They examined themselves and saw their deficiencies, and repented and fasted. Thus in weakness the church became strong.

The members felt more sympathy with their brethren in distress. Formerly they had little idea of the places where Christians were to be found in Northern India and of what they were doing; and they took little interest in hearing about them. But from the time the mutinies broke out, all have looked with great interest for news from each mission and its converts, and have rejoiced in glad tidings and mourned over sorrowful tidings from them. And remembering how Christians in former times were called to suffer, in the persecutions which they endured, and seeing how Christians now suffer and still continue firm in the faith, they have thought much of the importance of patience under trials.

They have also been led by these things to meditate on the Scriptures more than before. Having experience of such trials as befell David, and other holy men mentioned in the Scriptures, who in times of great peril trusted in God, and remained firm and unmoved amidst all the dangers to which they were exposed, they have learned the true meaning and force of the expressions of strong feeling to which they gave utterance, and of the promises of God which

sustained them. They have learned to cherish the same feelings of trust and confidence, and to regard those promises as made to them also ; and understanding the exceeding value of those promises, they have learned to love them more than ever before. And they have been much in prayer. In a word, the dangers to which Christians in Northern India were exposed, were the means of arousing the members of this church to life and activity, lest the great adversary should enter into their strong hold and find them unprepared.

#### *Constancy of Native Christians.*

Mr. Ballantine also, in the report, refers to the constancy of the Christians, who, in other sections of the land were called not to fear only, but to suffer and to die for the name of Christ. He writes :

A few native Christians and missionaries were murdered in Northern India, though even there the great mass of converts was preserved. Those who were called to die for the name of Christ, and many who survived, exhibited the greatest constancy in extreme danger ; showing that they preferred giving up their life to abandoning their faith. Facts of this kind have recently come to light in great abundance, proving to the whole world, that the native Christians, whom it has been the fashion in high places to deride as unworthy of any confidence, are really possessed of strong Christian principle, able to sustain them in the hour of greatest temptation. Thus the value of that religion which we are endeavoring to propagate here, has been shown to all ; while, on the other hand, such atrocities have been perpetrated by the wild Hindoo, and such outrages committed upon innocent and helpless women and children, by natives who had received a good education, that no one can hereafter maintain, as has heretofore been maintained by many, that Hindooism is as good for Hindoos as Christianity for Christians. No one will have the face to say again, that the work of missions is useless and fanatical. The argu-

ments have been taken out of the mouths of opposers by the events of the past year, and the great importance of communicating the knowledge of the word of God to the heathen, has been impressed upon the hearts of the people of Great Britain and of the civilized world.

#### ~~~~~ *Wadale.*

Wadale is the central station of the north-eastern field of the Ahmednuggur mission. Seven places are mentioned as outstations, connected with this centre. The field was placed under the care of Mr. Fairbank on his return from America, in the beginning of 1857. A house for his residence is not yet completed ; and the mutiny at the north has rendered it unsafe to reside in that district ; but frequent tours have been made in the field, for preaching and pastoral labor. "The native helpers," the report states, "have had their regular Sabbath and daily services at their respective stations, and have engaged, to considerable extent, in visiting villages near by. They have also attended many of those half-secular, half-religious assemblages called *yatras*. These *yatras* have not afforded as good opportunities for communicating religious instruction during 1857, as in years before. They have been but thinly attended, as government has forbidden hook-swinging, obscene songs, and other such immoralities, which were, in fact, the great attractions to the crowds that used to come ostensibly to worship the idol. Very favorable opportunities for presenting the word have, however, been found at weddings."

#### *Native Church at Chande.*

Respecting this church, and the sincerity of those who have united with it, Mr. Fairbank writes :

The Chande church was formed in March, 1856, and at the beginning of 1857 had sixteen members. In the course of the year twenty-two were received on profession of their faith, and three by letter. None were taken away by death, or in any other way ; so that at the end of the year, there was a membership of forty-one. Twenty-nine of these were men. There were, at the close of the year, twenty-five baptized children in the families of church members, and it is worthy of note, that six of



those who were received to church membership, on profession of their faith, were baptized in childhood. I would also direct special attention to the fact that nine persons, of whom one was a female, were received to the church on the 20th of September,—before Delhi was entirely in the hands of the English, before any news of the successful attack on it had reached this Presidency, and when the hopes of those favoring the mutineers in this region were brightest. These converts, and those who had previously joined themselves to the people of God, were assured by their neighbors, that the consequence of their professing Christ would be speedy martyrdom. Such facts should be collected and published, till the last remnant of the scepticism felt by some persons respecting the sincerity of Christian converts in India, has melted away.

### *Chapels.*

The place of meeting at Chande has thus far been “a low, close, inconvenient school-room, which holds but a part of those who assemble,” and the want of a chapel is much felt. At several other out-stations the same want is experienced, and Mr. Fairbank writes :

Were it not for the commercial crisis in America, which has diminished the flow of some fountains of beneficence, and the unusual demands on the charitable in India, I would ask for help to build such chapels at once. By the donations of two friends, one hundred and thirty rupees have been received for building one on the new mission premises at Wadale; and I am authorized by the mission to put up a cheap building, with a room that will seat seventy-five persons, and a veranda on which others may sit and hear in case a larger number assemble. This building, to cost not more than two hundred and fifty rupees, will meet the present exigency.

### *Schools—Assistance needed.*

There are four common schools under my charge, but I am sorry to say that only one of them has prospered the last

year. The poor people have found it necessary to keep their children at work, and two of the schools have been suspended for half the year, while the teachers have been employed as catechists.

Several young men, members of the Chande church, are desirous to attend the school for catechists at Ahmednuggur, and might become fit for teachers and catechists in the course of two or three years. But they live by their daily labor, and as some of them have others dependent on them, there is no hope of their becoming qualified to help us unless we provide the means of support while they are studying. Two rupees a month support an unmarried, and four rupees a married student, in that school. The need for additional laborers is so great in all this region, that I feel constrained to ask for help to enable us to educate the more promising of these young men.

### *Khokar.*

Mr. Barker, in reporting this station, refers to pleasant tours made early in the year; to the admission of persons to the church in January; to the hope he and his wife then had that they might be permitted to remain at the station at least until the rainy season should commence; to the ill health of Mrs. Barker, which obliged them to spend the hot season at the Mahabulishwar hills; and to the swollen streams, succeeded by dangers connected with the mutiny, which had constrained them, on returning from the hills, to make their residence at Bhingar for the present. He has, however, spent considerable time in his field. Ten persons were received to the church at Khokar within the year, on profession, all heads of families; and one excommunicated person was restored. Two, a man and his wife, were excommunicated for idolatry.

### *Cheering Prospects.*

Mr. Barker presents a very gratifying view of the progress of the work in his field, and of the openings for useful labor which that field now presents. He writes :

The little time actually spent in laboring in my field, and the few who have been admitted to the church, are not true indices of the progress of the work.



A recent tour, through nearly all the villages under my charge, shows that there has been a marked advance during the past year. The Spirit of God has evidently been among that people, giving an increased desire to know the truth. The contrast between this and former years at the pilgrimage at Kolhar, was very marked and very gratifying. There was far less excitement than we have ever known before. An audience of five or six hundred, gathered from among the idolatrous throng, has never before been so completely under our own control.

It is cause for rejoicing, that so many of the people in this field have lost all confidence in Hindooism. In many villages almost the whole mahar population have ceased to worship idols. The number of inquirers has greatly increased, and at the close of the year many were asking for admission to the church. It is also an encouraging fact, that a large number desire to have *stated religious instruction*. At the close of the year, the mahars from more than twenty villages (almost all of which are within ten miles of Khokar) were urging us to send them a Christian catechist or teacher. Parents wish themselves to learn to read, as well as to have their children instructed; and many of them will attend an evening school.

We have found an earnest desire to hear the truth, which has greatly surprised and encouraged us, and often our audiences have listened until we have been compelled to cease speaking from sheer exhaustion. Thus is the work growing on our hands, and we long, "beyond measure," to be able to supply the wants of those who plead so importunately for the bread of life. To do this, even partially, we must employ every exemplary Christian who is fitted to give instruction, and search out and prepare those who are not instructed but who desire to engage in the work. Our only hope lies in this direction; and therefore we earnestly pray that the churches may furnish means for carrying on, with

greater efficiency than ever before, our school for catechists and teachers.

### Statistics of the Churches.

The following table presents the statistics of the various churches connected with this mission, for the year 1857.

| CHURCHES.        | No. of members, Jan. 1, 1857. | Received in 1857, on profession. | Received by letter. | Dismissed to other churches. | Excommunicated. | Died. | Present number. |
|------------------|-------------------------------|----------------------------------|---------------------|------------------------------|-----------------|-------|-----------------|
| 1st Ch. } Ahmed- | 82                            | 7                                |                     | 4                            |                 | 2     | 83              |
| 2d Ch. } nuggur, | 20                            | 2                                | 1                   |                              |                 |       | 23              |
| Seroor Church, . | 28                            | 8                                |                     | 6                            | 2               |       | 28              |
| Khokar Church, . | 33                            | 11                               |                     |                              |                 | 1     | 41              |
| Shingvay Church, | 9                             | 6                                |                     | 1                            |                 | 2     | 12              |
| Chanday Church,  | 16                            | 22                               | 3                   |                              |                 |       | 41              |
| Lonee Church, .  | 7                             |                                  |                     |                              |                 | 2     | 5               |
| Kolgaum Church,  |                               |                                  | 7                   |                              |                 |       | 7               |
| Totals, . . .    | 195                           | 56                               | 11                  | 11                           | 4               | 7     | 240             |

### Nestorian Mission.—Persia.

#### OROOMIAH.

#### LETTER FROM MR. PERKINS, FEBRUARY 23, 1858.

AFTER referring to the printing of the Old Testament with references, in which, he says, "we have advanced to about the middle of Isaiah;" to the reasons which exist for printing the New Testament in the same way, upon which work they hope to enter at no distant day; to his own occupation, for a part of each day, giving instruction in theology to a class in the seminary; and to some other matters of minor importance; Mr. Perkins proceeds to speak of existing

#### Religious Interest.

Since the last week in January, there has been an interesting work of grace in progress in our male seminary. Christians have been greatly quickened and refreshed, nearly all in the school have been more or less affected, and several, we trust, have been brought into the kingdom; how many, time alone can enable us safely to judge. About the same time unusual religious interest appeared in our female seminary, which also continues, with like precious results. The number of the hopefully pious in this school, before this visitation of the Holy Spirit, was not quite twenty.

A most encouraging feature of our work at present, is the number of pious Nestorians who help us with their prayers. This point may be illustrated by a few lines from a note which I lately received from Miss Fisk. She writes: "Some of the girls' pious friends came to pray with them yesterday, and I was led to inquire how many of them have a pious father or mother, (or both,) or older brother or sister, and I was surprised to find, as I think you will be to know, that about two-thirds of them have such praying friends. I contrast this with the facts respecting their friends in 1846, and feel that we ought to be thankful and humble before our God, for what he has done for them."

#### *Benevolence—Christian Efforts.*

We have of late been cheered by some instances of giving for the cause of missions, among the pious Nestorians. Eight or ten dollars, as given by some individuals, are more than as many hundreds contributed by the wealthy in America; at least it is so in the deep poverty of this people, and especially in this year of pinching want. Some humble females make sacrifices to enable them to contribute something at the monthly concert, which remind us of the "two mites" of the widow in the gospel.

There is more than usual interest in Geog Tapa at this time. Christians are quickened, and manifest an unwonted disposition to labor humbly and perseveringly for the salvation of individual souls. As one of our helpers expresses it: "They have hitherto walked in our shadows, but are now beginning to stand alone and go forward." Quite a number of the brethren hold evening meetings in private houses, without the aid of our helpers, and several pious women have selected, each, one impenitent woman, to labor for and pray with, till they shall become Christians. The fruits of these humble, personal efforts, are already apparent.

#### *Jesuit Efforts.*

Another pompous French embassy to Persia emboldens the Jesuits here, just now, to promise civil protection to such Nestorians as will become papists; and they are thus drawing away individuals and families in Mar Yohannan's diocese, on the northern part of the plain, where they have attempted little heretofore. In Mar Gabriel's diocese, on the other part of the plain, where they have long been at work, they are losing ground; being now better known there, and vigorously met by our zealous helpers. Some of the duped Nestorians may remain papists, and others will return to their former fold when they have had sufficient experience of the false promises of those who deceive them. No Nestorian, however, can be in temporary communion with such men, and their corrupt system, without being demoralized and seriously injured. The "depths of Satan," embraced in that system, are not to be witnessed even without contamination.

We do not experience any open opposition from the Persian government at present, beyond the general civil oppression of the Nestorians practiced by their Mohammedan masters,—which is hard indeed, as it has been from time immemorial.

#### *Note from Mr. Coan.*

In a postscript to his letter Mr. Perkins adds:

Since writing this, I have received a brief note from Mr. Coan, who resides at the city, which, as it refers to some of the points mentioned above, and to other aspects of our work, I will copy. It has reference particularly to his labors last Sabbath, and he writes: "We had a good day yesterday. The chapel was crowded and the audience solemn. The efforts in Mart Miriam (the Nestorian quarter of the city) last week seem to have brought out many. In the seminary (the female seminary) the work progresses silently but with power. I con-

versed with some of the girls last evening. Others came and with tears begged an interview, but I was too tired, having been to two villages yesterday. The attendance in Dizza was very good, and we had a solemn time. In Galpashan there were about fifty adults out, and the meeting was solemn. In Geog Tapa, the church was crowded; many came who have never come before. God seems truly to be there. O let us labor in this precious harvest time; it may be the last with some of us. Would that young men in America could dream even of the joy of such labors, and hasten to help us thrust in the sickle."

### Syria Mission.—Turkey.

#### SIDON.

LETTER FROM MR. EDDY, MARCH 17, 1858.

In this communication Mr. Eddy narrates various incidents which had occurred within the previous two months, which he rightly supposed might interest the readers of the Herald. The amount of matter now on hand and likely to be received for some weeks to come, much of it connected with the annual reports of various missions, will necessitate the omission of some portions of the letter, and the abbreviation of other portions.

#### *Funeral—An Angry Monk.*

Reference is first made to "a severe loss sustained at the station, in the death of one of the members of the infant church," who, "suddenly and unexpectedly to himself and to others, was called home;" though for some months his health had not been good.

The suddenness of the call was of little moment to him. A consistent Christian life was the best evidence of his being prepared for death. He greatly enjoyed religious exercises, and would attend the evening meetings when hardly able to reach the place of concourse. His death was tranquil. He has left a widow, also a member of our church, and five children to mourn him; and though the family have no earthly resources to which to look for support, they have been enabled to trust calmly in God.

The funeral was well attended, at the church, a larger number assembling than had ever convened before to attend our worship. Many accompanied us to the grave, on our way to which we encountered a Latin monk. He stood aside to let the procession pass, and then, laying hold of a Catholic, who was the last of the company, he demanded, "What are you doing with these Protestants? Do you not know that they are excommunicated and accursed, both living and dead? and that you are defiling yourselves and your burial ground, and all the dead in it; and exposing yourselves and them to excommunication and eternal damnation?" "Why," said the man, "we ought to do deeds of mercy, ought we not? and is it not mercy to aid in burying the dead?" "No!" was the reply, "not such dead as these." "Well then, suppose we only buried him as we would a Jew, would not that be right?" "No!" again replied this successor of the Apostles,—"No! he is a great deal worse than a Jew, and you are polluted and excommunicated, you and all the dead in your graveyard;" and with great wrath he turned away. This conversation was speedily reported in the city, and the padre received only maledictions from all sects in return for his anathemas, none sympathizing with him in his intolerance. The churches in Hasbeiya and Beirut have generously aided in relieving the present wants of the bereaved family.

#### *Request for a Preacher.*

On the 12th of January, there arrived here four young men, from a large village east of Tyre, called Cana, who came as a deputation, to request that they and their people might be taught the way of life. They brought a letter, signed by twenty-six persons, professing their dissatisfaction with their own corrupt church, in connection with which they obtained no knowledge of God or of heaven, and asking that a preacher might be sent to them at once, and a teacher for their children. I conversed consid-



erably with them, to ascertain whether they had any worldly object in view in making this application, or any quarrel with their priests or rulers. They denied any such motive, but said they wished to know and follow the truth.

A letter was sent in reply to the one which they brought, and two New Testaments, which I urged them to study prayerfully, assuring them that, as soon as possible, some one should be sent to instruct them. I then wrote to Daher Abud, one of our most faithful native helpers, requesting him to visit them. This he accordingly did, and wrote me that he was much gratified with the zeal and interest manifested.

#### *Koords listening to the Gospel.*

Recently, as our native preacher came to Kolehah on Saturday night, to spend the Sabbath, he improved the time during the evening by reading and expounding the Scriptures to those present. Two Koordish soldiers, from near Aleppo, lay wrapped up in their mantles on the floor, apparently asleep. In the morning, when the preacher was reading in his Bible to himself, in the presence of these Koords, one of them said to him: "I suppose you thought we were asleep last night when you were reading and talking, but we heard every word you said and were greatly pleased. Now will you not read to us some more out of your book?" Of course our brother waited for no second invitation, but read and expounded to them the gospel, while they eagerly listened and expressed great satisfaction in what they heard. Subsequently these Koords were heard from in each village through which they passed, extolling the religion of the Protestants, and urging the Christians of every sect to give up their false worship and believe and pray as the Protestants do.

#### *Preaching at Kheiam.*

In February, Mr. Eddy visited Kolehah, and then, urging his way through mud and snow

and swollen streams, went on a few miles farther, to Kheiam, where he spent a Sabbath. Six members of the church and a few other Protestants reside in that village. Respecting the Sabbath service he writes:

Those who worship God in ceiled and cushioned churches may find it difficult to comprehend how it would be easy to bring the feelings into a proper frame for devotion under such circumstances as those in which we assembled. The room was divided, by a slight difference in the height of the floor, into two parts; in one of which were quartered cattle of various sizes and descriptions, feeding and reclining, and in the other we worshipped. But if the birth-place of the Savior was amid such scenes, there is no danger that he would scorn to meet his loving worshipers by the manger and the stall.

The audience was seated upon the floor, around a blazing fire; and as there was no place but the door for the entrance of the light, so there was no way for the exit of the smoke but through the same convenient opening. And yet I doubt if there assembled that day, in any courtly church at home, more eager listeners than gathered there, or those offering more acceptable prayer than their hearts presented. Blessed are those permitted to minister the bread of life to such as hunger and thirst after righteousness.

#### *Visit to Cana.*

Later in February Mr. Eddy went to Cana, three hours eastward of Tyre, the place from which the deputation went to Sidon for a religious teacher.

I was warmly welcomed, and Christ and him crucified was soon made the topic of our conversation, which was continued till a late hour at night. About forty men were present in the evening, though some of them came from politeness or curiosity. Only one family had turned back of those who first declared themselves Protestants; the rest were all firm. They repeated, with earnestness, their request for teachers for them-

selves and their children; representing, in a way to touch the heart, the darkness in which they had been groping. I explained to them the difficulties in the way of securing a suitable teacher, but promised that I would spare no effort in their behalf.

Their eagerness to hear and to converse about the truth rendered it difficult to leave the next day. This is certainly an opening of uncommon promise, and I am sure, that could Christians at home see with what earnestness the people of Cana wait for religious teachers, and how joyfully they receive the message of life, they would not regret any self denial they may incur to furnish means for giving them the instruction which they need.

#### *Alma—Harmony restored.*

February 21, I left Cana for Alma, a small village of not more than 500 inhabitants, situated two miles from the sea, upon the summit of a high range of hills. It is beautiful for situation, and in the midst of a rich but not populous country. The evangelical movement there commenced about two years since, and now there is a Protestant community of about forty, including nine members of the church.

This was considered, in some respects, one of the brightest spots in the Syrian field. The great adversary of souls tried in vain, by the terrors of persecution and the seductions of flattery, to recover the people to himself. Failing in this, he sought to sow discord among brethren, and thus to weaken and conquer them; and for several months past, he has rejoiced in seeing this "house divided against itself." I felt much anxiety as to the issue of my visit, and had made it the subject of special prayer. I spent three days among the people, one of which was the Sabbath. The conversation and the preaching were mainly directed to the end of securing peace, and one day of fasting and prayer was observed. On the morning of the fourth

day the clouds parted, and the Savior revealed himself in love. Then, amid tears, and confessions, and promises, and prayers, the covenant of peace was signed and thanksgiving offered to God, and we separated.

Early in March Mr. Eddy again visited Alma, in company with his father, Rev. C. Eddy, D. D., then on a visit to Syria, to administer the Sacraments to the members of the church. "We received" he says, "a warm welcome, and found that peace had remained unbroken and that all were rejoicing in its blessed influences; nourishing it among themselves and guarding against its flight by a daily prayer meeting. They could all say, 'Behold how good and how pleasant it is for brethren to dwell together in unity.'"

A preparatory lecture was preached Saturday evening, and on the Sabbath the Lord's supper was administered and two children were baptized. About fifty adults were present at the morning service, and between sixty and seventy in the afternoon. The day was one of much interest.

### *Southern Armenian Mission.*

#### *MARASH.*

LETTER FROM MR. PERKINS, MARCH 29, 1858.

It was mentioned in the Herald for May, that seven persons were added to the church at Marash in November last, making seventeen who were received during the year 1857, increasing the number of members, Mr. Perkins says, to forty-nine. The Christian reader will now rejoice, sympathizing with the joy of our missionary brethren, as he finds the notice of other forty-nine persons presenting themselves at one time for examination, of whom twenty-eight were accepted by the church and received to its Christian fellowship.

#### *Examination of Candidates.*

On the 10th ult. we again commenced the examination of candidates for admission to the church, and continued the work on three afternoons of each week, till we had held eleven sessions, each from three to three and a half hours in length, and had examined *forty-nine* individuals. These sessions are held in one

of our studies, and those who desire to join the church are received, one by one, for a half hour's or an hour's conversation. The members of the church session seem to have come to a better understanding than they previously had of their responsibility in this matter. Deacon Hohannes was almost always present during the examinations, and also, generally one, sometimes both, of the church-helpers. One of these, being the civil head of the community and its representative in the mejlis of the city, was sometimes necessarily absent. We think these men are much benefited by attending the examinations and participating in them, not only in respect to preparation for this particular duty in future, but for their other duties as officers in the church and laborers in Christ's vineyard.

After the examinations were completed, the members of the session made investigation in regard to the conduct of those candidates with whom they were not sufficiently acquainted, and we had four or five sessions for deciding in regard to them and considering the cases of two or three offending church members. Of the forty-nine who offered themselves, it was decided to recommend to the church twenty-nine, of whom eight are women. These were all accepted with much unanimity, at a meeting of the male members of the church, a fortnight ago. The case of one, however, was subsequently deferred by the session. We were particularly pleased with the correct and clear views, and the deep religious feeling manifested at the examinations by several of the young men. With respect to some of the twenty-one who were rejected, or whose cases were deferred, there is ground for much hope that they have begun to walk in the way of life, while others seem to be seeking it.

Mr. Perkins proceeds to speak of the cases of discipline in the church, and of the election of Orchan Bedros as a deacon, in the place of one previously chosen who did not accept the office. He is spoken of as an excellent man, faithful and prudent, and it is said the church now has "two good deacons

and two good helpers" in its "council." Reference is then made to the religious services at the first chapel when the candidates were received to the church, March 28. No service was held at the second chapel, and the first was crowded at noon, while more than fifty women and children occupied an adjoining roof. In the afternoon, "the house was jammed, and more occupied the roof than at noon. The congregation may have numbered 600, including children over ten years of age."

### *Spiritual State of the People.*

The spiritual state of our community has seemed to be very good for several months past. It is said that there has been a better understanding than formerly of the difference between mere Protestantism and true piety; and when two or three come together, there is a disposition to talk on matters that concern the soul's salvation. In the church there has been peace and love, and a heart to work. In these things, and in the earnest attention and feeling manifested by our congregations on the Sabbath and at our Bible lessons, we think we see manifest indications of the presence and working of the Holy Spirit, and have reason to hope that much fruit will be gathered. Most of those just admitted to the church are fruits of former years or months.

The Protestant community at Marash, it is stated, have manifested a good spirit in regard to the support of Sdepan Agha, the civil head of the Protestants, at Constantinople, agreeing to pay, for the current year, 2,500 piasters.

A movement towards Roman Catholicism, stimulated by the promises of priests and a French consul, and by the hope of thus becoming connected with a strong party, is referred to. Papal priests had been, or were about to be, sent to several places in the vicinity. It was hoped the ultimate result of the movement would be the advancement of the cause of Christ. An English consul had been appointed for Marash, and his arrival was expected soon.

### *Albustan.*

At this out-station there are indications of progress. One young man has suffered



persecution, a strenuous attempt having been made to take his wife from him, and by bribery and violence to secure a divorce. But justice triumphed at last, the mejlis deciding that a divorce could not be granted, and the wife was again living quietly with her husband.

One of the priests at Albustan has for some time made a practice of reading the Testament in Turkish to his congregation. Recently, after reading a passage from the Epistle to the Hebrews, he said that Christ having been offered for us, sacrifices and offerings are no longer necessary; they have come to an end. He also said, that the practice of saying carelessly to one another, on leaving the church, "God be merciful to you," is sinful and should be abandoned. Thereupon one of the chief men of the congregation rose and said, (in substance,) "You are taking away one thing after another, saying it is wrong, as the Protestants do; are you going to make us like them? It is not well."

A Mussulman from Albustan had just called on Mr. Perkins, who said that he believed in Christ and would like to be an open Protestant, but feared. An order had been sent, by the Pasha, for the recognition of a head-man for the Protestant community at that place, but the man appointed was not called to the mejlis, and ill will had been shown towards him by a species of persecution common in Turkey,—taking butter which he had for sale, several hundred pounds, for the soldiers at Marash, and refusing to pay a proper price for it. At Yarpuz, it is said, there has been no manifest progress of late.

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O O R F A.

LETTER FROM MR. WHITE, MARCH 19,
1858.

Adiaman—Persecution.

IN this letter Mr. White alludes to his reasons for going to Oorfa for the winter, and to the interesting state of things which led him, with his wife, to spend some time at Adiaman, reference to which may be found in connection with a letter from Mr. Nutting, in the June Herald; and as that place promises to be one of much interest in

the future history of the mission, he gives the following very encouraging account of his visit and of the state of things there.

The city is built on high table land, at the base of the southern slope of the Taurus, sixty miles north-west of Oorfa, and contains eight thousand inhabitants. The houses are of sun-dried bricks, and very poor. They have not even an apology for windows, and a *glass* window cannot be found in the whole city. The gardens, however, of fig, pomegranate and mulberry, and the vineyards and mountains, the latter covered with snow six months of the year, are exceedingly beautiful. From some points near the city, the eye has a range of forty miles to the east, south and west.

In December last there were, in the place, six Protestant men; and because of their having become Protestants, the Armenians subjected them to every possible annoyance. Shortly after our arrival, a persecution began against them. They had paid their tax, and taken a receipt for it; but now the Armenians demanded ninety piasters more; and because it was not paid, put two of our principal men in prison and beat them. At my request, the Governor released them and ordered a trial; but while the trial was going on, he sent an officer, saying: "Pay or go to prison." The Protestants stood firm as mountains. They replied: "We are ready to die, but this unjust money we cannot pay." They were about to be taken to prison and beaten, when I thought it would be only loss of time and suffering, and that afterwards they would be compelled to pay the money; so I paid it myself and they were liberated. The Armenians boasted that the money had been paid to the Governor as a bribe, and his officer affirmed the same.

Moral Courage—Cruelty.

Never before have I witnessed such noble moral courage; such triumphant boldness for the truth. Said one: "I have a vineyard, a house, a shop, a wife,

a body and a soul; and all these I lay at Christ's feet." Said another: "If they put us all into the fire, we are ready to endure it." Nor were these empty words, for that very week both these men had endured beatings and imprisonment for the truth.

Glad was I, the next day, that our brethren were liberated; for while waiting for the receipt, it was my misfortune to witness a specimen of Turkish beating. The offenders were three tax gatherers, whose only crime was, that they had not collected the tax fast enough to satisfy the rapacious cravings of their Turkish lords. The officer sprang on the first like a tiger, and with a stick of firewood, beat the poor man most unmercifully. The second escaped comparatively easily. The third was a feeble old man of sixty, his long white beard falling down upon his breast. The Turk first kicked him over, and then, with his cudgel, laid on the blows, till those around cried out: "He is old! He is old! That's enough." It makes one's blood boil to witness such inhuman cruelty, and involuntarily he cries out: "How long, oh Lord, how long!" And if such was their treatment of Mussulmans, what would it have been towards Christian dogs!

Other Trials.

Another source of perplexity was a burying ground. A Protestant child was at the point of death, and at one time reported dead. The Armenians went to their burying-ground, and finding the new grave of a child, and supposing it to be that of the one in question, were about to open it and throw out the body; but thinking it would be well to know certainly that the child was dead, they came and found it living, and wisely concluded not to open the grave! The child, however, did die after a few days, when the Protestants, entirely with their own money, purchased a grave-yard for fifty dollars,—a large sum, for so small a community,—and the burial was con-

ducted without molestation. The mother of the child the next day left her husband, because of his being a Protestant; but, advised by her mother, she soon returned.

Prospects.

There are now, in Adiaman, ten firm Protestant men, besides fifteen women and children. Every morning and evening they met together to hear the Scriptures read and expounded, and for prayer. I need not say it was a joy to preach to such men. Some had been beaten and imprisoned; others had had their trees and vineyards cut down; all had suffered in their reputation and property; yet all this they endured joyfully for the truth's sake. It costs, here, to be a Christian; but to those making such sacrifices the truth is sweet indeed. Our evening congregations, in private houses, were from twenty to forty; our Sabbath congregations from twenty to sixty.

Three months ago, not one Armenian female in the city could read. Five women and two girls are now learning, although it is considered a greater disgrace for them to be able to read, than it is in America for a lady not to be.

It does seem that God has a great blessing in store for that people. They are kind, frank, open-hearted, and apparently very desirous of instruction. They wished us to spend our whole time in their houses, and when we would cease reading, they would say "Okoo, okoo;" Read, read. The Armenians anathematized us in their church, saying: "Give them not a salaam; go not to their houses; receive them not to yours." Yet the very next day, fifty or sixty would come to our place of worship, and the people be more kind to us than before! Indeed the Armenians themselves feel, that as at Aintab and Marash, so in Adiaman, their nation will soon become Protestant. Said one of the head men to me, in the presence of the Governor: "Why have you come here to sink three hundred Armenian houses!" Our hope

is, not to sink them, but to raise them to be "fellow citizens with the saints, and of the household of God."

After seven weeks' stay,—the hardest, most profitable, and happiest, of any seven weeks we have spent in Turkey,—thankful that we had been permitted to know that people and to labor for them, we reached home in safety, March 4. The encouragements in Oorfa are becoming greater. The Lord's supper was celebrated last Sabbath, and one new member, the head of a family, was received to the church.

Recent Intelligence.

CHEROKEES.—Mr. Worcester forwards the following statistics of the churches, connected with the Cherokee mission, for the year ending May 8:

During the year past, the church at Dwight has enjoyed the privilege of receiving 32 members, on profession of faith in Christ, and one by recommendation from another church. One now stands propounded for admission. In the mean time, one only has been dismissed to another church, and one removed by death. The rest of our churches have not been so favored. That at Fairfield has received two on profession, and one by letter; while one has been dismissed, and one has died. At Park Hill, one person only has made a profession of faith; two members have joined other churches, and one has died. Honey Creek church, so far as we are informed, remains the same as last year. At Lee's Creek, two have been admitted on profession, and one has died. Two now stand propounded for admission, and several others have expressed a desire to be received among the followers of Christ. At present, so far as we can learn, the number of members in the church at Dwight is 68, at Fairfield 50, at Park Hill 51, Honey Creek 51, and at Lee's Creek 25; making 245 in all; which is an increase of 31 members within the year.

The two persons who stood propounded at Lee's Creek were received to the church May 9, and one other was propounded.

CHOCTAWS.—Mr. Copeland wrote from Bennington, May 3: "I have just returned from a preaching tour of nine days. The blessing of the Lord seems to attend our labors of late. Many are anxiously inquiring after the way of life, and there is usually great solemnity at our meetings. I cannot but hope that the Lord is about to refresh us." Mr. Byington wrote, May 20: "Last Sabbath I was with brethren Fisk and Hobbs

in the mountains. We had a good meeting. Two joined the church, and six others came forward to the anxious seats."

NORTHERN ARMENIANS.—Mr. Hamblin wrote from Bebek, May 6:

The Turks have obtained, I know not how, exactly, the ridiculous idea that I am a special missionary for the conversion of Mussulmans, and they show not a little hostility towards me. Last Friday they cruelly beat one of my Armenian workmen, until he fell like a dead man in the street; and they would be glad, I have no doubt, to do the same to me. The Mussulmans are now keeping Ramazan, and are very pious and savage. Mr. Williams has many inquirers. I think he conversed with eleven last week; one of whom, a woman, declared unqualifiedly, her desire to embrace Christianity; but she was afraid of her son. Her son has sometimes expressed the same wish, but he was afraid of his mother! Mr. Williams introduced them to each other.

SOUTHERN ARMENIANS.—Mr. Beebe writes from Aintab, April 23, that the mission closed its second annual meeting, which was "of an interesting and delightful character," April 20. He went to the meeting feeling much solicitude respecting native agency, for which there was a loud demand, but his "want of faith met a rebuke." "From five to eight young men, members of the Aintab church, as bright appearing and interesting a group as can well be found any where," have offered themselves for the service, and are to be at once admitted to Baron Alexan's school.

SYRIA.—Mr. and Mrs. Jessup arrived at Tripoli, in good health, on the 28th of April, "after a pleasant journey from Smyrna." He learns that there is a general disposition among the brethren of the mission, to bring forward pious native young men into the ministry, as fast as may be.

NESTORIANS.—Mr. Rhea writes from Mosul, March 20:

I left my home about the middle of November to labor on the western side of the Koor-dish mountains. I was some five weeks on the way between Gawar and Mosul; lingering among the western districts, sometimes from choice, and sometimes detained by heavy snow-storms; everywhere finding an open door for preaching the gospel to those rude dwellers among the rocks.

After remaining a short time at Mosul he again went to the mountains:

I spent some twenty days in Amadiah, laboring chiefly in the Nestorian villages, and then made a tour among villages lying to the south-west of Amadiah. I found seven Nestorian villages in that region, several of which had never been visited by a mission-

ary. Shermin, Uryan, and Argin were visited once by Dr. Grant, when he went into the mountains by way of Akra. I can never forget the pleasant days spent among those villagers, the warmth and cordiality with which I was welcomed to their houses and their churches, the large congregations, and the earnest attention given to the word of life. In the largest of the villages, Uryan, numbering about sixty families, there are three priests and eight or ten deacons. They are very ignorant, no one of them being able to translate the ancient Syriac, and they seemed very anxious to have a teacher sent to them, promising to support him in part. I have just sent Khamis, with a number of Bibles and Testaments for them. He will spend a few weeks preaching in their villages. Occasionally I spent a night in a papal village, and was glad to find, even among them, some glad to hear the story of the dying love of Jesus. During the fifteen days I spent among the villages it snowed eleven days, and when I was ready to return to Amadiah I found my way entirely blocked up by snow. Coming again to this place, I was soon joined by Mr. Marsh, in a tour toward Amadiah, by a circuitous route, and thence to Jezireh, of which he will probably write you. We failed of getting to Amadiah, but we spent a number of days among the large papal villages, where we had, usually, unlimited opportunity of preaching the gospel. In one or two cases we were denied the rites of hospitality, but generally we were kindly treated, and had many interesting discussions. There were several individuals who seemed really earnest inquirers, not after speculative truth merely, but after the way to be saved from the power and dominion of sin.

With reference to Mosul and vicinity Mr. Rhea writes:

I am deeply impressed with the evidence that the labors of the mission here, are not in vain; and that the results of these labors are not to be measured by the number of names on the church roll. The Jacobite church here is now shaken to its foundations. It cannot be doubted, that whatever of inquiry, and of feeling after something better exists, among many of the members of that church, is owing to the steady, quiet light of the Protestant church streaming in upon its darkness.

AHMEDNUGGUR. — Mr. Fairbank writes from Wadale, March 25: "On the 7th of March, a church was formed at Dedgav, a large village nine miles east of this place. It consists of a colony of sixteen persons from the Chande church. The larger part of them reside in Dedgav, and the rest in Ranjangav and Bhende, which are five or six miles to the north."

Within a few months the native assistants have spoken of several persons among the kunabes (the cultivator caste), among whom few have professed Christ, as inquirers. One, residing at Toke, has offered himself for admission to the church. Though much pleased with his appearance, the church thought he needed more instruction in Chris-

tian doctrine, and he at once took his wife and child and removed to Ahmednuggur, where he could study and associate with Christians. Mr. Fairbank says:

There has been no sign that his parents sympathize with him in his feelings and his views of Christianity, but they have suffered on his account. A few days ago, the thatch of the shed that sheltered their cattle was set on fire, but they saw it in time to put it out before much harm was done. The next day they were ordered, by influential men of the village, to leave Toke, and were driven from their home. They were told that the villagers expected they would do as their son had done, and the whole place would become defiled. A poor woman took pity on them and gave them shelter for the night, and the next day she was driven with them from the village. They took refuge in their threshing floor, in the fields, and are living there still.

Passing to other topics our brother writes:

These moonlight nights are cool, and we improve them as far as we can for visiting the neighboring villages. We find good audiences. The women collect in as large numbers around Mrs. F. as the men do around me; and when we leave them they invite us, cordially, to come again. Last evening each of us had a company of sixty or seventy Brahmins and kunabes to talk to, at Kharawande, a large village about two miles west of this.

On Sabbath, the 4th inst., two women were received to the communion of the Chande church, which assembled here. Yesterday the two "home missionaries," that were sent out in the beginning of March by our little society, which is composed of members of the Chande and Dedgav churches, made their report; having visited fifty-eight villages to the north, mostly in the Nizam's territory. The society was much interested in the details of their successes and their rebuffs, but I have no room for the story here. Two are sent out this month to the east, beyond the precincts of this field, which is worked by us and our native assistants.

Mr. Dean, who joined this mission in January, 1857, wrote, April 7:

Since October, I have spent a large part of the time in touring. I have been on nine tours, and returned from the last one on the 20th of March; having been out, in all, eighty-six days. Some of these tours were made with other members of the mission, others alone, with my family. Mrs. Dean was with me four or five weeks.

Six of the tours were made in that portion of the field assigned by the mission to my care, south-east of Ahmednuggur, — the northern border about ten miles south of this place. The field is about sixty miles long by forty wide, containing nearly four hundred towns or villages, (some are cities,) so that, spending one day only in a village, more than a year would be required to visit all. In all this territory there are only nine Christians, who were organized into a church last November. But our labors are not necessarily confined to this field. For hundreds of miles to the south and east, the country is thickly inhabited, and there is no mission-

ary to tell the people the way of salvation, and not even one Christian among them. Very few have ever heard of a missionary, or of the Christian religion; yet, if one should go among them he would find it a most encouraging field of labor. The great mass of the people would hear the word gladly.

I am very much interested in this people. They are not at all wanting in intellect. With a few exceptions, they seem to be a mild, simple-hearted race. In my touring, I have found a few who manifested much hatred to the name of Christ; a large number appear to be wholly indifferent, caring for none of these things; but a still larger number hear the truth with joy. Some even of those who, in the presence of others, oppose the truth, will come secretly—sometimes by night—that they may hear.

Mr. Bissell of Seroor, mentions that one woman was received to the church at that place, April 4. The new chapel was being covered, and was expected to be ready for occupation in May.

MADURA.—Mr. Burnell, of Malur, under date March 10, gives some particulars of a tour in the Sivagunga station district, which was placed under his care in January. At the close of the letter he remarks:

On looking over the incidents of the tour, and the state of the work in the district, I find that while, on the one hand, there are many features of a disheartening character, yet there are, on the other, many of an opposite tendency; especially when it is considered that, owing to distance, ill health, &c., the amount of direct missionary labor in the field has for three years past been but limited. Could a missionary be located near, and the congregations visited frequently, blessed and glorious results might reasonably be expected. Is there not some young man among the pious in America, with a heart warm with love to Christ and the souls of men, and with a deep impression of the great truth, that

“The heathen perish;—day by day
Thousands on thousands pass away;”

who will delight to cast in his lot with this people, and try to lead them to the Lamb of God who taketh away the sin of the world? God grant that such a man may be found; and that ere long he may be a happy laborer in this part of the vineyard.

On the 15th of March he wrote again:

Of the seven congregations in the Malur field, there is nothing specially encouraging to report. The unprecedented scarcity in the country operates unfavorably upon them. There is a prospect, however, of receiving soon a new congregation in the Nuttoon region. At the station, the Sabbath congregation numbers about twenty adults and as many children, but we have no place for public worship except our house, and this is inconvenient for the purpose. We have tried to use the verandah, but it is too hot in the dry season and in the rainy too cold, by reason of the damp and harsh winds. It will be seen, therefore, that we much need a small church.

On the first of November, Samuel, my horse keeper, whose case I spoke of in a former letter, was received to the church. He continues to manifest a Christian walk, and in him I think I see genuine evidence of godly sorrow for sin, and humble faith in Christ.

With the additional care of the Sivagunga station, all whose congregations, with one exception, are from twenty-six to nearly forty miles distant; and surrounded by masses of the heathen, for whose salvation I would fain do something; you will not wonder that I sometimes feel burdened, my cry being: “Who is sufficient for these things.”

Mr. Rendall, of Madura, writes, that on the 28th of February, three persons united with the church at Battalagunda, and three previously suspended were restored. One adult was received to the church at Madura, March 7. In addition to the famine which has prevailed, and “much suffering from lack of food,” he states that there has been much sickness. Two catechists had died,—“a great loss to the station.” But he remarks: “We have much to encourage us to labor in this field.” He quotes from Mr. Herrick, of Tirumungalum, who refers to the “lights being kindled in so many different places,” says that within a week he had held religious services in sixteen different villages, in all of which there are Christians, and adds: “I feel like thanking God and taking courage, and going every where, preaching to every body, with more confidence than ever before.” Referring to the stopping of preparations for building at the new stations, Pulney and Partianur, by direction of the Prudential Committee, for want of funds, Mr. Rendall says: “It is hard, I assure you, to be compelled to halt, when God, in his providence, is calling us to go forward. Do try and send us reinforcements as soon as possible.”

Mr. Capron writes from Madura, that building operations at Partianur, the new station which had been assigned to him, were arrested, on hearing from the Prudential Committee, in season to prevent any considerable loss. He had made two tours in that district since the year commenced, in the hope of doing some good to the people, to acquire information respecting the field, and “to exercise his Tamil.” An efficient female teacher, for the girls’ boarding school at Madura, now under Mrs. Capron’s care, is much needed.

MADRAS.—An intelligent young man of the shepherd caste, was received to the church at Madras, March 21. He is employed on the rail-road, and went to Madras from his village, fifteen miles distant, “principally to get instruction in regard to Christianity.”

CANTON.—Mr. Bonney, being offered a free passage in a steamer, went to Canton, from Macao, February 25, "to see the condition of the station after the bombardment." Having obtained a passport, he "entered the city through the open gates, heretofore barred against foreigners, and found sad scenes of desolation. He writes:

I visited the locations of the former residences of the missionaries, and found them all in ashes, except Messrs. Vrooman's and Roberts'. These were uninhabitable, on account of the falling of the roofs, and walls broken by shells and balls. In Mr. Vrooman's house I found a ten inch shell that had not exploded. It entered the front room, cut its way through a brick wall, a board partition and board or plank floor, and lodged in a side room that had been used as a kitchen.

Although the appearance of the buildings is so ruinous, the feelings and manners of the people towards foreigners were evidently improved. Within the city the inhabitants were friendly, and some were willing to rent rooms for a chapel and school. Mr. Cox, of the English Wesleyan Society, has already rented rooms in the heart of the "Old city," for a chapel and dispensary. Two Baptist and two German brethren are now at Canton on an exploring visit.

How soon it will be expedient for us to return to Canton permanently, is yet uncertain. We design to go as soon as Providence points out the way. It will not be wise, we think, to remove until the new treaty is made, and the relations of the Chinese and foreigners settled on a firm basis. At Macao we are continuing our labors in daily preaching, with encouraging audiences as to numbers.

ZULU.—Mr. Rood writes from Cape Town, March 23. He had been seriously unwell for many months; first sought a change of air in the upper districts of Natal; and now had gone to the Cape by the urgent advice of physicians. He was feeling the benefit of this change, and hoped in due time, to be fully restored.

ASSYRIA.—The annual meeting of the Assyria mission closed April 6. The mission "approved of the plan of Messrs. Knapp and Haskell, for occupying Sert and Bitlis the coming summer;" and advised "Messrs. Marsh and Williams to spend the summer in Mardin, leaving it optional for either one of them to remain at Mosul."

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

IN connection with other anniversaries in New York, a meeting of deep interest in behalf of the A. B. C. F. M., was held in the church of the Puritans, May 14. The President of the Board, Rev. Mark Hopkins, D. D., was in the chair. Prayer was offered

by Rev. Dr. Humphrey, and brief introductory remarks were made by the President;—after which Mr. Wood read a statement of the operations of the Board and the condition of its missions. Addresses were delivered by Rev. L. B. Peet, of Fuh-chau, China; Rev. H. M. Scudder, M. D., of the Arcot mission, India; Rev. W. M. Thomson, of Syria; Rev. W. G. Schauffler, of Constantinople; Rev. Albert Bushnell, of West Africa; and Rev. H. S. Carpenter, of Brooklyn, N. Y. The benediction was pronounced by Dr. Lyman Beecher, of Brooklyn.

A similar meeting was held at Boston, in Tremont Temple, Thursday evening, May 27. Hon. Wm. J. Hubbard presided, and made some remarks, after prayer by Rev. President Stearns, of Amherst College. Addresses were delivered by Rev. Aldin Grout, of the Zulu mission, South Africa; Rev. Wm. M. Thomson, of the Syria mission; Rev. P. O. Powers, of the Armenian mission; and Rev. Dr. Kirk, of Boston. Dr. Tappan, of Maine, pronounced the benediction.

EMBARKATION.

Rev. Albert Bushnell and Mrs. Lucinda J. Bushnell, of the Gaboon mission, West Africa, sailed from New York June 7, in the Ocean Eagle, Capt. Yates, for Monrovia, on the way to rejoin their mission.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Portland, 3d cong. ch. and so. m. c.	78 29
Lincoln co. Aux. So. Rev. J. W. Ellingswood, Tr.	
Bath, C. Clapp, Jr. 15: Central ch.	
m. c. 15; a member of Winter st. ch. 28;	58 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Mrs. Tappan,	25 00
Hallowell, Mr. Butterfield's ch.	
and so. m. c.	100 00
Brown's Corners, m. c.	6 00—131 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, J. R. T.	5 00
Brewer, 1st cong. ch.	18 72
Brownville, Cong. ch.	15 00—38 72
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch. and so.	65 00
Newfield, Rev. J. Fisk,	1 50
Wells, Unknown,	1 00—67 50
	373 51
Bucksport, Cong. ch. and so.	50 00
Eastport, A poor widow,	1 00
Robbinston, Cong. ch. and so.	80 00—131 00
	504 51

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth College cong. ch.	50 00
Haverhill, 1st cong. ch. and so.	76 42
Orford, E. M. and wife,	5 00—131 42

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francetown, Cong. ch. wh. and prev. dona. cons. BUCKMAN FAIR-	
BANKS an H. M.	61 41
Goffstown, Cong. ch. and so.	43 42
Hancock, Gent. 10; la. 18; m. c. 27; 55 60	
Manchester, Rev. L. M. 2; Mrs. E. W. M. 3;	5 00
New Ipswich, 1st ch. and so. gent. 41; la. 23;	64 00
Temple, Gent. 17,80; la. 16,86; m. c. 66c.	35 32
Wilton, A friend,	10 00—274 15
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Rev. A. Smith,	5 00
Concord, South cong. so. to cons. GEORGE G. SANBORN an H. M.	
110; West par. 12;	112 00
Hopkinton, Cong. ch. and so.	92 00
Warren, Cong. ch. and so.	56 00—265 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st ch. and so. 56,50; m. c. 18,50;	75 00
Exeter, A friend,	10 00
South New Market, Cong. ch.	26 00—111 00
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	82 25
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, m. c.	6 77
	870 59
Lancaster, Cong. ch.	5 60
	875 59

Legacies. —Hillsboro', John Gilbert, by John Gilbert, Jr. Adm'r,	50 00
	925 59

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Burke, Cong. ch. and so.	12 00
Lyndon, do. 25,30; m. c. 4,76; 30 06	
St. Johnsbury, South cong. ch.	42 72—84 78
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. Rebekah W. Francis, wh. cons. GEORGE B. TOLMAN, of Greensboro', an H. M.	100 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, H. Seymour,	20 00
Orange co. Aux. So. L. Bacon, Tr.	
Fairfax, Cong. ch.	5 00
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch. 9; Mrs. Eunice F. Carleton, dec'd, by R. Carle- ton, 50;	59 00
Greensboro', Cong. ch. and so.	30 00—89 00
Rutland co. Aux. So. J. Barrett, Tr.	
Poultney, Cong. ch.	33 40
Rutland, m. c.	21 28—54 68
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, A friend, to cons. Rev. HIRAM CARLTON, of East Barnstable, Ms. an H. M.	50 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c. 35,87; gent. 77,75; la. 49,59; 163 21	
W. Brattleboro', Cong. ch. and so.	144 89—308 10
Windsor co. Aux. So. J. Steele, Tr.	
Royalton, Cong. ch. and so. 27,50; m. c. 11,50;	39 00
Springfield, Cong. ch. and so. 63,65; m. c. 28,95; a young man's off'g, 16;	108 60—147 60
	859 16
A friend,	50 00
	909 16
Legacies. —Cornwall, Lucy Kitchell, by Jesse Elsworth, Ex'r,	68 92
	978 08

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Assabet, Cong. ch. and so.	4 50
Falmouth, do.	189 40
North Truro, A friend,	3 00—196 90

Berkshire co. Aux. So. H. G. Davis, Tr.	
Hinsdale, 1st cong. ch. and so. 157,87; m. c. 50;	207 87
Pittsfield, 1st ch. and so. 78,90; South do. 63,18;	142 08—349 95
Boston, S. A. Danforth, Agent, Old South ch. and so. gent. and la. 4,004,62; m. c. 131,98; s. s. 20,93;	4,157 53
Essex st. ch. and so. gent. and la. 3,962,25; m. c. 84,95; Bible class, 58;	4,105 20
Park st. ch. and so. gent. 2,668,84; la. 765,51; m. c. 154,96; Park st. miss. asso. 140;	3,729 31
Mt. Vernon ch. and so. gent. and la. 3,145,16; m. c. 129,68;	3,274 84
Central ch. and so. gent. 2,157,50; la. 577; m. c. 132,22;	2,866 72
Bowdoin st. ch. and so. gent. and la. 1,625,50; m. c. 203,66; juv. miss. so. 45;	1,876 16
Salem st. ch. and so.	1,131 50
Shawmut ch. and so.	950 60
Pine st. ch. and so. 330,80; m. c. 64,63;	395 43
Phillips ch. and so.	368 : 0
Maverick ch. and so.	350 00
Mariner's ch. and so.	2 60
United mon. con. Park st. ch.	95 49
Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop the gospel among the Ind. of North America, 77; Penitent Fem. Refuge, 12,13; a friend, 50; do. 50; Mrs. Morland, 50; unknown, 18; T. S. 20; a friend, 10; do. 1; a lady, 2; other dona. particulars of wh. have been published, 311 62;	601 75
	23,904 43
Ded. prev. ack.	19,119 66—4,784 87

Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Fem. miss. so.	12 00
Bradford, Cong. ch. and so. 159,64; m. c. 126,30; to cons. JOSHUA HOLT and Miss ANN TRASK H. M.; Leonard Johnson, wh. cons. Miss JULIA C. JOHNSON an H. M. 100;	385 94
Georgetown, 1st cong. ch. and so.	13 00
Haverhill, Centre cong. ch. and so. to cons. JAMES E. AMES and Miss RUTH C. PARKER H. M.	284 23
West Newbury, S. P.	1 00—736 17
Essex co. South Aux. So. C. M. Richardson, Tr.	
Essex, Cong. ch. and so. to cons. SAMUEL BURNHAM an H. M.	102 48
Hamilton, Cong. ch. and so.	73 00
South Danvers, Friends for Gaboon m.	10 00—185 48
Essex co.	
Andover, Chapel cong. ch. 35; South ch. and so. 5; Prof. Barrows, 10; a friend, 50; do. 7;	107 00
Boxford, West par.	81 27
Lawrence, Lawrence st. ch. 52,36; av. of jewelry, 8,20; unknown, 2; 62 56	
Methuen, Cong. ch. and so. to cons. SAMUEL G. SARGENT an H. M.	119 06
Salem, Tab. cong. ch. and so.	359 45
Topsfield, Cong. ch. and so. to cons. Mrs. ELIZABETH M. ADAMS an H. M.	144 50—873 84
Franklin co. Aux. So. L. Merriam, Tr.	
Shelburne Falls, Cong. ch. and so. a thank off'ng,	46 00
Conway, Cong. ch. and so.	56 00—102 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Hampden co., "A thank off'g for the conversion of my child,"	200 00
Springfield, A fam. off'g by Miss Spring for Armenian m. 25; a friend, to cons. WILLIAM WAR-	

RINER MERRIAM, ELEANOR SOPHIA MERRIAM, ELIZABETH WARRINER MERRIAM, HARRIET NEWELL MERRIAM, SOLOMON WARRINER, LEWIS WARRINER, MARY B. MORRIS, ELIZABETH B. WARRINER, WILLIAM P. WARRINER and SOLOMON WARRINER, Jr. H. M. 1,000; 0;	1,025 00	1,225 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.		
Hampshire co. E. of N.	100 00	
Amherst, A widow, 10; L. H. 1;	11 09	
Cummington, Clarissa Briggs, 20; a friend, 3; Village ch. 20,81;	43 81	
Enfield, A friend, 5; a poor widow, 1;	6 00	
Goshen, Cong. ch.	10 00	
Granby, Cong. so. 78,35; m. c. 52,14;	130 79	
Greenwich, Cong. ch. and so.	70 46	
Haydenville, m. c.	20 00	
Hadley, 1st ch. benev. so. 84,92; m. c. 44,27; Russell ch. wh. and prev. dona. cons. Rev. FRANKLIN TUXBURY an H. M. 20;	149 19	
North Hadley, m. c.	37 00	
Northampton, A Friend, 10; 1st ch. 64,42; m. c. 140,72; Edwards ch. m. c. 64,82;	279 96	
Southampton, Cong. so.	63 75	
South Hadley, m. c.	76 00	
West Cummington,	5 25	
Williamsburg, m. c.	46 28	
	1,049 49	
Ded. disc.	1 16	1,048 33
Harmony conf. of chs. W. C. Capron, Tr.		
Upton, W. Fiske and wife,	6 00	
Middlesex North and vic. C. Lawrence, Tr.		
Dunstable, W. D.	5 60	
Fitchburg, Thomas Eaton for Bebek sem.	10 00	
Groton, Union ortho. ch. and so.	103 00	
Littleton, Ortho. cong. ch. and so. wh. and prev. dona. cons. OTIS MANNING an H. M.	50 00	
Pepperell, Cong. ch. to cons. Rev. EDWARD P. SMITH an H. M.	50 00	218 00
Middlesex co. South Conf. of chs.		
Framingham, Hollis evan. cong. ch. and so. 134; m. c. 152; to cons. P. H. VOSE and Mrs. THOMAS HASTINGS H. M.	284 09	
Holliston, Cong. ch. and so. m. c.	69 61	
Hopkinton, La. miss. so. for Mr. Schneider,	20 00	273 61
Middlesex co.		
Billerica, Ortho. cong. ch. and so. m. c. 35; Rev. J. G. Stearns, 10;	45 00	
Cambridge, Shepard cong. so. la. miss. so.	30 00	
Cambridgeport, 1st evan. ch. and so.	293 01	
East Cambridge, Evan. cong. ch. m. c.	19 53	
Lowell, Kirk st. ch.	91 85	
North Reading, Cong. ch. and so.	16 84	
South Malden, Cong. ch. and so. m. c.	37 15	
South Reading, B. Yale,	20 00	
Wilmington, Cong. ch. and so. 67,65; la. miss. asso. 38,25; to cons. Miss SABRA CARTER an H. M.	105 90	659 28
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.		
East Medway, Cong. ch. and so.	23 00	
Roxbury, Eliot ch. and so. m. c. 40,06; Vine st. ch. m. c. 23,64;	63 70	
West Roxbury, Evan. cong. ch. and so. m. c.	34 19	120 89
Old Colony Aux. So. H. Coggeshall, Tr.		
Fairhaven, 1st cong. ch. and so.	324 25	
Mattapoisett, Cong. ch. and so.	30 51	
Middleboro', Central cong. ch. and so. 78,70; m. c. 83,08;	161 78	
New Bedford, Trinitarian ch. and so. to cons. JOSEPH A. BEAUVAIS an H. M. 106,50; 1st cong. ch. 16;	122 50	639 04

Taunton and vic.		
Fall River, 1st cong. ch. and so.	150 00	
Seekonk, do.	5 75	155 75
Palestine Miss. So. E. Alden, Tr.		
Abington, South, Cong. ch. and so. m. c.	30 00	
Braintree, South, A friend,	1 00	
Hanover, Rev. J. Mann, 10; 2d cong. ch. 4,70;	14 70	
North Weymouth, Pilgrim ch. and so.	31 00	
Scituate, Cong. ch. and so.	6 21	
South Weymouth, Mr. Terry's ch. m. c.	50 00	
Weymouth, 1st do. 107,86; m. c. 37,14;	145 00	277 91
Pilgrim Aux. So. J. Robbins, Tr.		
Plymouth, 3d ch. and so. of the Pilgrimage,	141 20	
Worcester co. Central Asso. W. R. Hooper, Tr.	170 09	
Sterling, Cong. ch.	17 00	
Worcester, A friend,	10 00	197 00
		12,291 22
A friend, 40; "for our little teachers," 3; unknown, 18,25; Chelsea, Winnisimmit ch. m. c. 59,07;		120 32
		12,411 54

Legacies.—Taunton, George D. Bliss, by James H. Perry, Ex'r, proceeds of legacy, 210; Warren, Miss Margaret A. Mc-Masters, by Royal E. Blair, Ex'r, 50;	260 00	
		12,671 54

CONNECTICUT.

Fairfield co. East, Rev. I. M. Shepard, Tr.		
Bridgeport, 1st cong. ch. wh. cons. HENRY W. CHATFIELD an H. M. 104 61		
Danbury, A friend, wh. cons. JOHN H. PERRY, an H. M.	100 00	204 61
Fairfield co. West Aux. So. C. Marvin, Tr.		
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		1,227 23

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6,621 92

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7,913 54

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\$ 511 97

Donations received in May, 28,158 42

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\$29,290 36

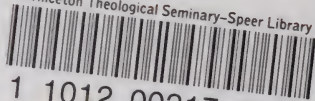
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